

**THE LUTHERAN WORLD
FEDERATION**

EXECUTIVE COMMITTEE MEETING

JULY - AUGUST 1989

GENEVA / SWITZERLAND

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The Lutheran World Federation

Executive Committee Meeting

31 July - 9 August, 1989

Geneva, Switzerland

1. OPENING WORSHIP AND DEVOTIONS

The Opening Worship with Holy Communion was held in the chapel of the Ecumenical Center at 18.00 hours on Sunday, 30 July. The Rev. Dr. Eugene Brand presided and the sermon was preached by Ephorus Dr. Soritua Nababan. The Rev. Dr. Paul Rajashekar and the Rev. Dr. Götz Planer-Friedrich shared in the leadership of the morning devotions which were Bible studies related to the theme of the Assembly. Brief evening devotions were held at the close of each day's meeting. The Executive Committee joined the Monday morning worship of the Ecumenical Centre on 31 July and 7 August where Bishop Serote and Bishop Dumeni preached. (1)

2. FORMAL OPENING OF BUSINESS SESSION

Bishop Hanselmann formally opened the Executive Committee meeting on 13 July. He welcomed all participants especially the Most Rev. Dr. Mikko Juva, a former LWF President, the Rev. Dr. Kurt Schmidt-Clausen, a former LWF General Secretary as well as the Rev. Rolf Droste and the Rev. Heinz Ehlert, representatives of the host church for the Eighth Assembly in Brazil. He extended a special greeting to the advisors and observer/consultants. (2)

3. ROLL CALL

The roll call (Exhibit 3) was taken by the Associate General Secretary. (3)

Apologies were received from Bishop Gienke and Dr. Rajaratnam who for health reasons are unable to attend the meeting.

3.1 Greetings

Monsignor John A. Radano brought greetings from the Pontifical Council for Promoting Christian Unity, and particularly from its President, Cardinal Willebrands. He mentioned that the name of the Secretariat for Promoting Christian Unity was changed to the Pontifical Council for Promoting Christian Unity in March 1989, but the responsibilities remain the same. Msgr. Radano referred to the Pope's visit to the Nordic countries where he was accompanied by Cardinal Willebrands. This visit had enabled the Pope to underscore the importance of Lutheran-Roman Catholic relations. Msgr. Radano extended best wishes for the work of the Executive Committee and for the forthcoming Eighth Assembly in Curitiba. (4)

The President thanked Msgr. Radano for his warm words and asked him to convey the greetings of the Executive Committee to Cardinal Willebrands and the staff of the Council. (5)

The Rev. Jill Schaeffer brought greetings on behalf of the World Alliance of Reformed Churches and particularly of its General Secretary, Dr. Edmond Perret. She referred to the forthcoming meeting of the General Council of the WARC in Seoul where, among others matters, the subjects of Common Testimony of Faith and Mission and Unity will be dealt with. In listening to the General Secretary's Report she recognized that the WARC is struggling with similar issues as those of the LWF, i.e. the concept of communion or the identity question. She concluded in wishing the Executive Committee a successful meeting. (6)

The President thanked Ms. Schaeffer for her greetings and asked her to convey the greetings to Dr. Perret. He also wished God's blessing for the meeting of the General Council. (7)

Mr. Ralph C. Young brought greetings on behalf of the World Methodist Council and especially of the General Secretary, Dr. Joe Hale and the President, Bishop Lawi Imathiu. He said that the work of the WMC had been stimulated and enriched by some of the subjects the LWF is dealing with as for example the Palestinian-Israeli issue. He pointed out that the international dialogue between the LWF and the WMC continues to bear fruit and referred in this context to the induction of a new Methodist bishop for the Federal Republic of Germany. In addition to three Methodist bishops the Presiding Bishop of the United Evangelical Lutheran Church in Germany and the President of the Evangelical Church of Westphalia (United) shared in the ceremony. He concluded in asking for continuous prayer and work towards unity, and wished the Executive Committee God's blessing on their work. (8)

The President thanked Mr. Young for his greetings and asked him to convey best wishes to the General Secretary and the President of the World Methodist Council. (9)

The Rev. Dr. Günther Gassmann brought greetings on behalf of the World Council of Churches and particularly of its General Secretary, Dr. Emilio Castro. Referring to the address of the LWF President, Dr. Gassmann mentioned that Dr. Castro has stressed the need of a specific Lutheran theological contribution within the fellowship of the World Council of Churches. He also mentioned the first steps of a structure debate within the WCC. In this connection the new ecumenical significance of Christian World Communions is acknowledged and the intention has been expressed of strengthening contacts between the WCC and Christian World Communions. Dr. Gassmann wished a fruitful meeting in the service of the worldwide Lutheran communion. (10)

The President thanked Dr. Gassmann for his greetings expressing his gratitude that he has taken the directorship of the WCC Sub-Unit on Faith and Order. He wished him strength for his task and God's blessing for the forthcoming Faith and Order Commission meeting in Budapest. (11)

Pastor Rolf Droste, General Secretary of the Evangelical Church of the Lutheran Confession in Brazil (IECLB), brought greetings on behalf of President Dr. Gottfried Brakemeier. He informed the committee that the decision to invite the LWF for the Eighth Assembly (12)

to take place in Brazil had not been an easy one, but that it had finally been extended with the full support of the Synod of the host church. Pastor Droste made some comments about the history of the church and about its role, tasks and work today, in a country where churches are struggling with a very difficult social, cultural and political situation. In addition to the LWF, the church is also member of the World Council of Churches (WCC), Conselho Latino Americano de Igrejas (CLAI) and Conselho Nacional de Igrejas Cristãs (CONIC) in Brazil and very much involved with all the problematic issues as constructions of dams, decimation of the rain forest, of landless people, alternative agriculture and the foreign debt of Brazil. Pastor Droste concluded by thanking the LWF staff in Geneva for its massive involvement in the preparations for the Eighth Assembly, and said that he was looking forward to welcome the participants at the Assembly in Curitiba in 1990.

President Hanselmann expressed thanks for the greeting and asked the Pastor Droste to convey kind regards and best wishes to the President of the IECLB. (13)

General Secretary Staalsett read from a letter of greeting, from the General Secretary Gabriel Habib of the Middle East Council of Churches: (14)

"On behalf of the MECC, I am pleased to convey greetings to the LWF Executive Committee in the name of our Lord Jesus Christ. (15)

Your own commitment to work for a settlement of this conflict was expressed in Viborg, Denmark in 1987. Since then you have pursued your decisions with care and determination. For the sake of the urgent need to bring about justice and peace to the Holy Land, let me encourage you to hold resolutely to the course you have taken." (16)

There was also a greeting from the former General Secretary, Dr. Carl Mau. (17)

4. ADOPTION OF AGENDA AND TIME SCHEDULE

4.1 The Associate General Secretary introduced the agenda and time schedule for the meeting. It was mentioned that an extraordinary closed session may be needed during the first week of the meeting. (18)

The Executive Committee

VOTED: to adopt the agenda and time schedule with the understanding that changes could be made in the course of the meeting if required. (19)

4.2 The Rules of Procedure for Meetings of the Executive Committee (Exhibit 4.2R) were adopted. (20)

5. APPROVAL OF MINUTES OF LAST EXECUTIVE COMMITTEE MEETING

The Minutes of the last Executive Committee meeting were approved with one addition: The Executive Committee received from the Ephorus Dr. Nababan the greetings and good wishes for a successful meeting in Addis Ababa. (21)

The Executive Committee

VOTED: to minute greetings sent by its members who cannot attend the meeting. (22)

6. PRESIDENT'S ADDRESS

The President presented his address (Exhibit 6). (23)

Dr. Nababan, who had taken the chair for this session, expressed his appreciation to the President for this historical review and inspiring analysis of Lutheran identity and confessional tradition. He then opened the floor for discussion. (24)

The discussion focused on the following issues:

- The history of the church is a guideline for our contemporary life. Theology is not an abstract science. Its basis is God's word. The diversity of the church enriches the universal church. It is encouraging for minority churches that they can contribute to the whole ecumenical movement in the same way as larger churches. Reference was made to the Lutheran-Reformed dialogue which showed that there are many forms of living and working together. The importance of dialogue was emphasized. (25)

- With regard to the celebrations of the Müntzer Year by the Federation of Evangelical Churches in the German Democratic Republic it was mentioned that the GDR Marxists always saw Müntzer as a revolutionary. The outcome of a congress on Müntzer held in June 1989 at which people from various churches and Marxists participated was agreement that social changes are rooted in the Bible. Thomas Müntzer's work is therefore a continuing challenge to us. (26)

- To what degree is confessionalism justified in the ecumenical movement? For 500 years European Lutherans have been living in an almost isolated narrowness which made it easy for us to contribute to the ecumenical movement, but made it difficult for us to accept the enrichments which other churches offer. We must acquire the capacity to learn from others. (27)

- Our efforts for the world must be rooted in our faith. (28)

- Deep joy was expressed about the theological leadership given by the President's address. It clearly shows paradoxical nature of our Christian faith. Everything depends on faith and love. The social sphere is paradoxical too: on the one hand the churches have to be on the side of the oppressed, on the other hand the example of Müntzer demonstrates where compassion without the balance of reason can lead. (29)

- The relationship of paragraphs 30 and 31 to paragraph 56 was questioned. Is there a contradiction? Lutherans have always stressed the second article of the Creed. We must not neglect the first article, and we must see all three articles together. (30)

- Where does church stand with regard to transforming its faith into works and deeds? How do the churches act in the immense task of eliminating disaster? How far can we go as churches? Three examples were mentioned: the work of the churches in the Palestinian-Israeli conflict, the South Africa situation and the El Salvador civil war. (31)

7. REPORT OF THE GENERAL SECRETARY

President Johannes Hanselmann, who chaired this meeting, asked the General Secretary to present his report (Exhibit 7). (32)

Before reading his report to the Executive Committee, the General Secretary, Dr. Gunnar Staalsett, gratefully acknowledged the fine leadership of President Hanselmann and his excellent counsel and assistance on many issues of importance in the life of the Federation. (33)

The General Secretary presented an overview of the manifold issues on the Federation's agenda. Dr. Staalsett lifted up the issues of the Debt Crisis, the future of Namibia and South Africa, the Palestinian-Israeli situation and then drew the attention of the Executive Committee members to a study on the theory of "Just War" which had been forwarded to the LWF by the Federation of Evangelical Churches in the German Democratic Republic. Other topics were the Ecumenical Decade of Churches in Solidarity with Women and the Chain of Hope in solidarity with the people in El Salvador. (34)

Dr. Staalsett made a special reference to the 5-Year Reports of the Commissions/Departments and the General Secretariat. He pointed out that although the 5-Year Reports of the Commissions/Departments had been dealt with in depth during the recent Commission meetings, the 5-Year Report of the General Secretariat needed to be scrutinized in detail by the Executive Committee during this meeting. The General Secretary informed the Executive Committee that this section of the report had been written by Dr. Eugene Brand with the contribution of other staff members, to whom he expressed his appreciation. (35)

The General Secretary continued in his report the reflections on Communion which he had begun in his first report to the Executive Committee when it met in Munich, Federal Republic of Germany in 1986. Dr. Staalsett also referred to the visit of Pope John Paul II to the Nordic countries as a historic occasion and raised the question as to the timeliness for a study on the impact of past papal visits on Lutherans and the entire communion. The General Secretary talked about the issue of Church Growth, Mission and Evangelism and pointed to the challenge which lies in the dedication to responsible church growth which the LWF should count amongst its priorities. Dr. Staalsett reflected on Youth and Worship and drew the attention of the Committee to a workshop on "Worship - Source of Renewal" which had taken place end of June 1989 at the Château de Bossey. (36)

In ending his report the General Secretary referred to the Report of the Standing Committee on Restructuring which was going to be on the agenda for the committee's deliberations and which also contained the member churches responses who had earlier been invited to reflect on the future structure of the LWF. In light of the restructuring debate, Dr. Staalsett also gave attention to the difficult task of setting priorities in the work of the Federation. (37)

In the ensuing discussion, appreciation was expressed that the General Secretary had pursued his reflections on the communion issue. It was felt that these reflections continued to contribute to a better (38)

understanding of the issue, which is of great importance also in light of the ongoing debate on restructuring. The hope was expressed that also in the future time will be taken to continue the discussion which has again been on the LWF Agenda since Joinville.

An exchange of views took place on the importance of the visits of Pope John Paul II to different parts of the world over recent years and the meaning of these visits to Lutherans locally and to the whole communion. (39)

Can Lutherans, it was asked, talk about a Petrine Office at all? Does it square with our ecclesiology to speak of one, clear, identifiable voice? (40)

Monsignor Radano expressed his appreciation for the interest with which the Executive Committee had discussed the visit of Pope John Paul II to the Nordic countries and for the positive evaluation of this visit. (41)

The Ecumenical Decade for Women was taken up affirmatively, LWF must help to "make it work". Appreciation for the emphasis on youth was also voiced. Regarding the period of transition in LWF staff, hope was expressed that the Executive Committee do everything possible to support the staff during this period. (42)

Mr. Jean Fischer, General Secretary of the Conference of European Churches conveyed the greetings of his organization and extended his best wishes for the preparatory process of the Eighth Assembly in Curitiba, Brazil. He expressed his appreciation to the General Secretary for giving attention in his report to the European Ecumenical Assembly "Peace with Justice" which had taken place Basel during the week of Pentecost this year. Mr. Fischer said that he hoped for a continuous involvement of the churches in the Conciliar Process for Justice, Peace and Integrity of Creation (JPIC). (43)

Bishop Johannes Hanselmann thanked Mr. Fischer for his kind words. (44)

President Hanselmann suggested that the following issues:

1. South Africa: The Future (Exhibit 7, paras. 20-29)
 2. The Special Fund for Peacemaking (Exhibit 7, para. 33)
 3. European Ecumenical Assembly - "Peace with Justice" (Exhibit 7, paras. 34-38)
 4. Towards an LWF Position on "Just War" (Exhibit 7, paras. 39-41)
 5. Program for the Promotion of Women in Church and Society (Exhibit 7, paras. 42-45)
- (45)

which had been raised in the General Secretary's report and which needed the Executive Committee's endorsement to be placed on the agenda of the International Affairs and Human Rights Committee and be brought to the plenary in connection with that report. (See Minutes 10.1 ff Report on International Affairs and Human Rights, F. Items referred from the report of the General Secretary.)

The President expressed his appreciation to the General Secretary for his detailed report. (46)

8. NOMINATIONS, ELECTIONS AND APPOINTMENTS IN CONNECTION WITH THE EXECUTIVE COMMITTEE

8.1 Agenda Committees

The Associate General Secretary introduced the revised guidelines for the Agenda Committees. (47)

The Executive Committee

VOTED: to adopt the revised guidelines for the agenda committees with one additional point: (48)
Executive Committee members can choose the Agenda Committee on which they prefer to serve.

The Associate General Secretary introduced a proposal for the composition of agenda committees (Exhibit 8). After some changes in the composition, the Executive Committee (49)

VOTED: to accept the proposed composition of Agenda Committees with the changes as presented in Exhibit 8 revised. (50)

9. REPORTS OF THE COMMISSIONS AND THE GENERAL SECRETARIAT

9.1 General Secretariat

President Johannes Hanselmann invited Reverend Augusto E. Kunert to chair the meeting. Upon the request of the General Secretary, Dr. Eugene Brand gave a brief overview of the Five-Year Report of the General Secretariat. He explained that the program emphases which had been developed after the Seventh Assembly, and which had been adopted by the Executive Committee during its meeting in 1985, had served as the basis when writing the report. (51)

Reverend Kunert invited Ephorus Soritua Nababan, Chairperson of the Agenda Committee on the Five-Year Report of the General Secretariat, to read the report (Exhibit 9.1). (52)

Upon the recommendation of the Agenda Committee, the Executive Committee

VOTED: to accept the Five-Year Report of the General Secretariat on behalf of the Executive Committee with appreciation and to forward it to the Assembly. (53)

9.2 Commission on World Service

President Johannes Hanselmann invited Ms Susannah Telewoda to chair the meeting. Ms Telewoda called on Dr. David Preus, Chairperson of the Agenda Committee, to read the report of that committee (Exhibit 9.2). (54)

The recommendation that the Executive Committee retain CDS in the World Service unit, no matter what structure recommendations it finally adopts, was transferred to the Structure Committee. (55)

Upon the recommendation of the Agenda Committee, the Executive Committee

VOTED: to commend the LWF/WS Commission for its Five-Year Report as amended by the Committee and forward the report to the 1990 Assembly for consideration. (56)

9.3 Commission on Church Cooperation

Bishop Dieter Knall, chairperson of the Agenda Committee of the Commission on Church Cooperation, read the report of the Committee (Exhibit 9.3). (57)

Upon the recommendation of the Agenda Committee, the Executive Committee

VOTED: (a) to approve the Five-Year Report of the Commission on Church Cooperation and to forward it to the Assembly; (58)

(b) to forward the recommendations contained in paragraphs 6.1 - 6.8 of Exhibit 9.3 to the future governing body for consideration. (59)

9.4 Commission on Studies

Dr. Lois Leffler, chairperson of the Agenda Committee of the Commission on Studies, read the report of the Committee (Exhibit 9.4.A). (60)

Upon the recommendation of the Agenda Committee the Executive Committee

VOTED: (a) to approve the Five-Year Report of the Commission on Studies and to forward it to the Assembly; (61)

(b) to forward the recommendations of the Commission on Studies (Exhibit 9.4.3) to the future governing body for consideration. (62)

9.5 Commission on Communication

President Johannes Hanselmann invited Ms Sieghilde Hörschelmann, Chairperson of the Agenda Committee on the Commission of Communication, to read the report (Exhibit 9.5). (63)

Upon the recommendation of the Agenda Committee, the Executive Committee

VOTED: (a) to approve the Five-Year Report of the Commission on Communication and to forward it to the Assembly; (64)

(b) to forward the recommendations of the Commission on Communication as contained in Exhibit 9.5 to the future governing body for consideration. (65)

10. REPORTS FROM THE AGENDA COMMITTEES

10.1 ff Report on International Affairs and Human Rights

Dr. David W. Preus who had taken the chair for this session, drew the committee's attention to Exhibit 10.1 ff which constituted the report of the Agenda Committee on International Affairs and Human Rights which was based on the background material contained in the agenda under 10.1.1 to 10.1.4. (66)

Dr. Preus invited Bishop Dr. Andreas Aarflot, Chairperson of the above mentioned committee, to comment on the report. Bishop Aarflot pointed out that the committee had done its work on the basis of excellent background information which had been provided by staff and for which he wanted to especially commend Dr. Paul Wee. He then invited Dr. Lois Leffler, Secretary of the Committee, to lead through the report. (67)

A. The Palestinian Israeli Issue (Exhibit 10.1.1)

1. The Viborg Mandate

The Executive Committee

VOTED: to underline its concurrence with and support of the Statement and Actions on the Palestinian-Israeli issue adopted at its Viborg meeting (1987), believing them to be timely and relevant to the situation as it exists today. It especially reaffirmed the following from the Viborg document: (68)

- "The LWF seeks to use the resources entrusted to it in joining with those people of good will who seek to contribute to the emergence of secure structural relationships between Jewish and Palestinian peoples on the historic territory of Palestine. (69)

- The LWF believes that Palestinian as well as Jewish people should have a legitimate right to live on the land of Palestine with safe and secure borders and with binding guarantees for full and equal political, economic and social life. (70)

- It is upon this assumption, namely that both Jews and Palestinians have a legitimate claim to this land on which they can raise their children and bring forth the fruits of their labors without fear, that negotiations on the future of Palestine must rest. (71)

- The Viborg LWF Executive Committee support the "calling of an international peace conference under the auspices of the United Nations to deal with the Israeli-Palestinian question on condition that the Palestinians be represented by individuals and groups of their own choosing". (72)

2. LWF Delegation to the Middle East

The Agenda Committee reviewed the Report of the LWF Executive Committee Delegation to Israel, Jerusalem and the Occupied Territories of February 13-21, 1989. Upon its recommendation, the Executive Committee (73)

VOTED: to receive with gratitude the Report of the LWF Executive Committee Delegation to Jerusalem, Israel and the Occupied Territories of 13-21 February 1989. (74)

Based upon the report of the delegation and upon the recommendation of the Agenda Committee, the Executive Committee

VOTED: to strongly urge the Israeli government to comply immediately with the international standards of the Geneva Conventions regulating the administration of occupied territories and to give full application of the principles of human rights both individually and collectively; (75)

to urge member churches in the area as well as other member churches of the LWF to engage in the ministry of reconciliation, based on respect of ethnic, cultural, religious and social differences. (76)

3. Support of WCC Actions

The Agenda Committee informed the Executive Committee that it had noted with appreciation the historic Statement of the Heads of the Christian Communities in Jerusalem of April 27, 1989 as well as the message of support sent by the LWF General Secretary at Pentecost, 1989. (77)

The Agenda Committee had also reviewed the message sent to the Heads of the Christian Communities in Jerusalem and the Statements issued on the Occupied Territories and Lebanon by the World Council of Churches Central Committee meeting in Moscow, USSR, 16-27 July 1989 which take recent developments into account. Upon the request of the Executive Committee, Dr. Paul Wee gave a summary of these statements of which copies were then distributed for information and ready reference. (78)

Upon the recommendation of the Agenda Committee, the Executive Committee

VOTED: to welcome and support the WCC Central Committee's Message to Heads of Christian Communities in Jerusalem, the Statement on the Occupied Territories and the Statement on Lebanon, and that it encourage the LWF member churches, national committees and related agencies to undertake those activities suggested by these Statements. (79)

4. Hostages

The Agenda Committee discussed the events of this week, especially the kidnaping of an Islamic cleric and the reported killing of an American hostage, in the light of the LWF mandate to work for a just peace in the Middle East. (80)

Upon the recommendation of the Agenda Committee, the Executive Committee

VOTED: to adopt the following:

The LWF Executive Committee condemns all kidnaping, torturing, killing and cynical use of hostages by individuals, groups and states. (81)

It calls upon all parties in conflict to reject the inhuman practice of taking hostages, to free all hostages presently held, and to cease such gross violations of human rights. (82)

Such actions not only violate human decency but also put into peril processes for justice and peace, as illustrated by the recent incidents in the Middle East. (83)

5. The International IJCIC/LWF Joint Consultative Committee

The Agenda Committee had on its agenda an Aide Mémoire on a consultation between the International Jewish Committee for Interreligious Consultations (IJCIC) / Lutheran World Federation (LWF) which took place in Geneva from 28-29 June. (84)

Upon the recommendation of the Agenda Committee, the Executive Committee

VOTED: to welcome the initiative in bringing together staff persons from the International Jewish Committee for Interreligious Consultations (IJCIC) and the Lutheran World Federation (LWF) for the purpose of sharing of information, exploring critically areas of concern of both faith communities and developing strategies to address mutual problems or issues; (85)

to understand the series of consultations between the LWF and IJCIC to constitute one extension of Jewish/Lutheran dialogue which has taken place within the LWF/DS program "the Church and the Jewish People"; (86)

to encourage the LWF/IJCIC partners to maintain its commitment to keeping the theological dimension at the heart of any studies and activities undertaken jointly which relate to contemporary issues. (87)

6. LWF Liaison Officer for the Middle East

The Agenda Committee had before it a recommendation from the Commission on Church Cooperation (CCC) (Exhibit 9.3.2) to reconsider the decision, taken by the Munich Executive Committee in 1986, not to appoint a liaison officer to the Holy Land. (88)

Upon the recommendation of the Agenda Committee, the Executive Committee

VOTED: to postpone because of the constantly changing situation in Palestine the request by the Commission on Church Cooperation to appoint a Liaison Officer until after the VIII Assembly at which time it will be reviewed. (89)

B. Central America (exhibit 10.1.2)

CADENA DE LA ESPERANZA MARIA CRISTINA GOMEZ

It was noted with appreciation that through the CADENA DE LA ESPERANZA MARIA CRISTINA GOMEZ, a joint action of CLAI, WCC and LWF, during the period May 1 - July 10, 1989, ten groups with a total of 43 women from 21 countries visited El Salvador. They expressed solidarity, particularly with the women, in that war-torn land, shared the life of the people, and disseminated as much information as possible after their return. (See para 12.)

(90)

Upon the recommendation of the Agenda Committee, the Executive Committee

VOTED: to express its thanks

- to those in El Salvador who organized the ten week program and accompanied the groups throughout the program,

(91)

- to the Cadena Task Force in the Ecumenical Center who carried the responsibility for the organization,

(92)

- to the coordinators in the different countries who participated in the CADENA,

(93)

- to the 43 women who went to El Salvador, and

(94)

- to the agencies which provided the funds.

The Executive Committee also

VOTED: to support as a continuing search for peace among the people in El Salvador the request of the churches and groups in El Salvador to continue Cadena under the name CADENA DE LA ESPERANZA POR LA PAZ Y LA VIDA EN EL SALVADOR - Chain of Hope for Peace and Life in El Salvador.

(95)

C. Namibia (Exhibit 10.1.4)

The Executive Committee was informed that Bishops Frederik and Dumeni had expressed appreciation for the assistance which the Lutheran family through the Lutheran World Federation has provided to the Namibians during the many years of struggle for independence, so that the people of Namibia did not feel forgotten. The Federation was able to speak on their behalf and had assisted the people inside Namibia as well as their children in exile.

(96)

Upon the recommendation of the Agenda Committee, the Executive Committee

VOTED: to urge all member churches, national committees and related agencies of the LWF to continue and intensify their support of the Namibian churches as they carry out their important work in the transition to Namibian independence, remembering them in prayer and making extra efforts to support their role of reconciliation in the nation-building process;

(97)

to commend and support the leadership role of the member

(98)

churches in the Repatriation, Resettlement and Reconstruction Committee as well as the Church Information and Observer Service of the Council of Churches in Namibia.

The Executive Committee furthermore

- VOTED: to request all member churches, national committees and related agencies to bring to the attention of their governments the present violation of UN Security Council Resolution 435 through the continued participation of the infamous Koevoet counterinsurgency unit within the South-West African Police Force; (99)
- to draw attention to the importance of monitoring the election process by an ecumenical observer team which can function independently of all interested groups and parties and thereby contribute to the holding of free and fair elections which will be coordinated by the CCN and the WCC as part of the ecumenical response; (100)
- to ask member churches to use their good offices to facilitate the issuing of visas to persons needed in the support of the churches in the independence process because of the continuing delay in obtaining such visas; (101)
- noting that the process to independence is a delicate one, to urge the member churches to continue to monitor the situation after independence to ensure that Namibia is allowed to develop as an independent nation in its given environment. In this connection, the difficulties which other states in Southern Africa, especially Mozambique and Angola, have experienced due to interference and subversion supported from outside, are cited as examples of concern. (102)
- Bishop Frederik and Dumeni drew attention to their earlier appeals to the General Secretary of the LWF for assistance in their role in the independence process and reaffirmed their request that an LWF World Service Office be opened in Namibia to provide assistance similar to that provided in other recently independent nations. (103)
- Upon the recommendation of the Agenda Committee, the Executive Committee
- VOTED: to take favorable note of the aid already provided and urges the Commission on World Service to consider positively this request of the member churches concerned in finding a permanent working structure. (104)
- The Agenda Committee also heard reports and had a discussion on the declaring of an amnesty and the release of prisoners and detainees. (105)
- Upon the recommendation of the Agenda Committee, the Executive Committee
- VOTED: to take note of these concerns which have been expressed in various media and other reports. It welcomes the recent issue of amnesty and the commitment of the parties concerned to release, without condition and under the terms of the amnesty, all detainees and prisoners. The Executive Committee welcomes this commitment as an important contribution to reconciliation vital for the emergence of the new nation of Namibia; (106)

to reaffirm its insistence on due process and humane treatment for all detainees and prisoners and, therefore, categorically deplores any action by any party concerned which is in violation of such principles. (107)

The General Secretary, Dr. Gunnar Staalsett drew the attention of the Executive Committee to a resolution which the Officers had taken during their meeting on July 29, namely that the offering from the Eighth LWF Assembly Sunday Festival Eucharist, which will take place in Curitiba, Brazil on February 4, 1990, be used for pastoral work in Namibia. (108)

D. South Africa

The Agenda Committee had listened to an oral report give by the Bishop of the Evangelical Lutheran Church in Southern Africa, the Rt. Rev. Solomon Serote. In his report he had emphasized the critical situation in the Northern Diocese in which over 200 persons, including four pastors, were detained during the previous week by the Venda police. (109)

He reported that in the Central Diocese the South African police physically interrupted a worship procession led by Bishop Manas Buthelezi on July 30, 1989. Both incidents have been protested to President P.W. Botha by the LWF General Secretary. (110)

The Reverend Mervyn Assur, Evangelical Lutheran Church in Southern Africa, asked that the good offices of the Lutheran World Federation continue to be actively involved in dealing with such issues as legislation, restricting the transfer of foreign currency, re-imposition of the State of Emergency, as well as the release of all detainees. (111)

E. Romania

The Executive Committee was informed that the Agenda Committee had reviewed documentation about developments in Romania. It had also considered the position the LWF has taken in this regard and had expressed its agreement with this position. The Executive Committee heard different opinions on this issue and also listened to Bishop Nagy, Hungary and Reverend Rehner, Romania, who brought their respective concerns before the Committee. (112)

Upon the recommendation of the Agenda Committee, the Executive Committee

VOTED: (two abstentions: Bishop Gyula Nagy and Rev. Wolfgang Rehner)

To encourage the member churches to work and pray for a resolution of those problems which have caused thousands of people to leave their country in recent times. (113)

That the LWF continue seeking first hand information regarding charges of human rights violations. (114)

That the LWF continue to provide humanitarian assistance to those who have found it necessary to resettle in Hungary and other countries. (115)

That for the sake of understanding and reconciliation, the (116)

LWF, together with its ecumenical partners, express willingness to facilitate consultation between Hungarian and Romanian Churches.

P. Items Referred from the Report of the General Secretary
(Exhibit 7)

1. South Africa: The Future

In his report to the Executive Committee, the General Secretary raises the issue of the future of the Republic of South Africa and the churches' contribution to reconciliation and a free and just society in that country. The Agenda Committee discussed and reviewed the documentation, including paras. 20-29 of the General Secretary's report. (117)

Upon the recommendation of the Agenda Committee, the Executive Committee

VOTED: to endorse the initiative designed to facilitate a process which aims to construct an internationally acceptable mechanism which reflects concerted efforts to bring about equal political and social rights for all the people of South Africa with the cooperation of the United Nations. (118)

2. The Special Fund for Peacemaking

During its meeting in Addis Ababa, Ethiopia in 1988, the Executive Committee approved the establishment of a Special Fund for Peacemaking to support the peace process in Central America and the Middle East. The General Secretary in his report (para. 33) expresses the hope that the Executive Committee will endorse a proposal to extend this Special Fund for a new period and that the member churches will continue giving financial support. (119)

Upon the recommendation of the Agenda Committee, the Executive Committee

VOTED: to express support for the goals and activities being carried out under the Special Fund for Peacemaking and to defer the request for extension to the Standing Finance Committee for consideration and final authorization by the Executive Committee. (See minutes, 13. Financial Matters, point 3.2) (120)

3. European Ecumenical Assembly - "Peace with Justice"

The General Secretary drew the attention of the Executive Committee in his report (paras. 34-38) to the above mentioned Assembly which had taken place in Basel, Switzerland from May 15-21. (121)

Upon the recommendation of the Agenda Committee, the Executive Committee

VOTED: to express its gratitude to the Conference of European Churches and the Council of European (Roman (122)

Catholic) Bishops' Conferences for the preparation and carrying out of the European Ecumenical Assembly "Peace with Justice" in Basel;

to receive the Final Document of the European Ecumenical Assembly "Justice and Peace" with gratitude and sent a copy to all LWF member churches and all LWF participants at the Curitiba Assembly for study and reflection.

(123)

4. Towards an LWF Position on "Just War"

In his report the General Secretary draws the attention of the Executive Committee to a letter from the Evangelical Churches in the GDR which conveys the endeavour of the churches in the GDR to produce a "binding and relevant exposition of CA XVI" which will define more clearly the relationship of Christians to questions of civil authority (paras. 39-41). Upon the recommendation of the Agenda Committee, the Executive Committee

(124)

VOTED: to accept the invitation of the Federation of Evangelical Churches in the GDR to participate, together with the National Committee in the GDR, in a process designed to study Article XVI of the Confessio Augustana, especially its reference to Christian participation in what are termed "just wars", in light of historical and contemporary realities.

(125)

5. Program for the Promotion of Women in Church and Society

In his report the General Secretary expressed his joy about the fact that the member churches have supported and actively participated in the Ecumenical Decade of Churches in Solidarity with Women which had been a recommendation by the Executive Committee when it met in Viborg, Denmark in 1987. (Paras. 42-45.)

(126)

On the basis of discussion and review of the documentation, including the above mentioned paragraphs, the Agenda Committee recommended to the Executive Committee to endorse the establishment of a "Program for the Promotion of Women in Church and Society" in the amount of US\$ 150,000 to respond to initiatives from churches in regard to their solidarity with women, such fund to be lodged in the LWF DS Women's Desk and used to support workshops, seminars and awareness-raising activities of groups of both men and women.

(127)

The Executive Committee

VOTED: to defer this recommendation to the Standing Finance Committee for consideration and consequent submission for approval to the Executive Committee. (See minutes, 13. Financial Matters, point 3.2)

(128)

10.2 Report on Personnel Matters

Mr. Goolsarran presented the Report of the Agenda Committee on Personnel Matters (Exhibit 10.2.A).

(129)

Upon the recommendation of the Agenda Committee the Executive Committee

- VOTED: 1. to place on record its profound appreciation to all staff for their commitment and dedication to the work of the LWF; (130)
2. to request the Management to pay attention to the welfare of those staff who are to be affected particularly during the transition period through counseling and other practical services; (131)
3. to receive the Report of the Personnel Office (Exhibit 10.2.) for information. (132)

10.3. Report on the Ecumenical News Service

Bishop Leich presented the Report of the Agenda Committee on the Ecumenical News Service (Exhibit 10.3.A). In the discussion, special attention was drawn to item B.7. The General Secretary pointed out that an Editor-in-Chief had been appointed in 1988 to the staff of the Information Bureau in the Department of Communication, in order to provide for new means of flexibility in respect to information structures and systems, languages, etc. It was also indicated that the analysis and evaluation of the effectiveness of Lutheran World Information mandated by the Commission on Communication, and now by the Agenda Committee, would give further direction to LWF commitments in the area of ecumenical news. (133)

Upon the recommendation of the Agenda Committee, the Executive Committee

- VOTED: to adopt points A, B, C and D (as stated below) of the Report of the Agenda Committee (Exhibit 10.3.A). (134)
- A. The Executive Committee favours the concept of an Ecumenical New Service and encourages continuing study of its possibilities and characteristics. (135)
- B. In this regard, the following guidelines are seen as essential: (136)
1. There should be a study and evaluation of Lutheran World Information (LWI) in both language editions. This study should analyze the adequacy of LWI in respect to the needs and expectations of various reading audiences (e.g. media, church leaders) and should be designed so as to aid both the study of ENS and the anticipated development of an Office for Communication Services in the LWF. (137)
 2. There should be a thorough project study of the ENS concept, clearly indicating proposals for structure, personnel and technical requirements. A full description is required since this is not a project that can be undertaken on a small scale. (138)
 3. There should be a detailed study of the anticipated costs and sources of income. (139)
 4. The group studying ENS should include representatives of partner agencies in addition to the LWF/WCC Geneva staff. (140)

5. The partnership idea needs to be made more concrete so that it is clear how partner agencies will be involved. (141)
6. The possibility of participation in ENS by appropriate Roman Catholic news and information agencies should be explored. (142)
7. The LWF cannot at present give up its information services in English, German and French. These should have their own editors. (143)
8. It needs to be made clear how an ENS would be constituted whether integrated into an institution or set up as an independent agency. (144)
- C. Until such information is available, no final decision can be made on the proposed establishment of an ENS. (145)
- D. To secure the needed information, the Executive Committee endorses the formation of an expanded study group to prepare a specific plan and accompanying proposal for submission to the governing body of the LWF by June 30, 1990. Meanwhile staff of the Department of Communication are asked to undertake the study mentioned in A.1. above, with the findings to be made available by the same date. (146)

10.4 Debt Crisis Paper

Dr. David Preus who had taken the chair for this session, invited Dr. Dorothy Marple, Chairperson of the Agenda Committee on the International Debt Crisis Paper, to introduce the report of the Committee (Exhibit 10.4.A). (147)

Dr. Marple acknowledged with appreciation the work that had been done by staff members in preparing the draft paper on the International Debt Crisis and also noted that the comments made by the Commission on World Service during its meeting in May had been helpful in the discussion on the paper. Dr. Marple invited Dr. Karlheinz Schmale, Secretary to the Committee, to read the report to the Executive Committee. (148)

The report reflects on the process that led to the preparation of the International Debt Crisis Paper and identifies the interplay of various reasons responsible for the crisis. The committee reflected on the ways the churches should respond and, based on the abridged paper, listed guiding principles and actions for the discussion in Curitiba. It also underlined the necessity for awareness-building and advocacy and confirmed its commitment to the ecumenical conciliar process for justice, peace and the integrity for creation. (149)

The discussion that followed the introduction of the Agenda Committee report showed general affirmation for the content of the Draft Paper. One participant felt a mention should have been made that the debt crisis not only affected the countries in the South but also in the North and that the signs of interconnectedness should be lifted up. Another voice was raised in defense of government strategies which were being implemented to work against the debt crisis. It also urged closer cooperation among debtor countries which would result in finding more effective ways to combat the crisis. (150)

Upon the recommendation of the Agenda Committee, the Executive

Committee

VOTED: to forward the staff paper on the International Debt Crisis to the LWF VIIIth Assembly delegates as study material and (151)

to ask the LWF to intensify its support for churches and peoples' groups that are searching for solutions to the debt crisis. (152)

10.5 Confessional Integrity

The General Secretary asked that this session be called "Confidential session" (Rules of Procedure for Meetings of the LWF Executive Committee, 1.2 Other Sessions) as the subject dealt with a particularly sensitive issue to LWF member churches. (153)

The agenda committee had reviewed the LWF follow-up to the Budapest decision and considered to what extent conditions for a lifting of the suspension had or had not been met by the Evangelical Lutheran Church in Southern Africa (Cape Church) and the German Evangelical Lutheran Church in South West Africa. (154)

The Executive Committee debated the issue at length and carefully considered the different opinions and proposals expressed by its members. (155)

It was agreed that the suspended churches had in fact stated their public rejection of the apartheid system and their commitment to the establishment of Lutheran unity across racial lines. Still a majority present believed that a final decision on lifting the suspension would have to await more substantial documentation on the ways in which the practical conditions of apartheid were being abolished in the life of the churches and the congregations. (156)

It was agreed that a letter would be sent to the suspended churches expressing the sense of the discussion and conveying the willingness of the LWF to continue to provide pastoral support and assistance to the churches. (157)

The Executive Committee, therefore

VOTED: to receive with gratitude the reports of the Pastoral Delegations to the member churches in South Africa and Namibia; (158)

to ask the LWF staff to continue to follow developments relating to this issue as mandated by the Budapest Assembly. (159)

11. ECUMENICAL RELATIONS (Exhibit 11)

The Rev. Dr. Roger Nostbakken, chair pro-tem of the Standing Committee on Ecumenical Relations, introduced the committee's report. In presenting the report Dr. Eugene Brand, Secretary for Interconfessional Dialogue and Ecclesiological Research, drew the attention to the following points: (160)

1. Bilateral Dialogues

1.1 Dialogue Rosters

Upon the recommendation of the Standing Committee on Ecumenical Relations,

the Executive Committee

- VOTED: (a) that the General Secretary be asked to address letters of thanks on behalf of the Executive Committee to all who have served on the Lutheran-Reformed (L-R) and the Baptist-Lutheran (B-L) Joint Commissions, and that letters also be sent to the appropriate officers of the World Alliance of Reformed Churches and the Baptist World Alliance. (161)
- (b) that the General Secretary address letters to current members of the Anglican-Lutheran (A-L), Lutheran-Orthodox (L-O) and Lutheran-Roman Catholic (L-RC) Joint Commissions encouraging them to continue. (162)

1.2 Anglican-Lutheran (A-L)

Upon the recommendation of the Standing Committee on Ecumenical Relations,

the Executive Committee

- VOTED: (a) That the Executive Committee, concurring with Lambeth Resolution 3 on A-L Relations, instruct the General Secretary to advise the Anglican Consultative Council that the LWF supports renaming the A-L/International Continuation Committee the Anglican-Lutheran International Commission (ALIC). (163)
- (b) That the following resolution come before the Eighth Assembly of the LWF with the endorsement of the Executive Committee: (164)

This Assembly:

1. wishes to take up the concern of the Seventh LWF Assembly that closer relationships be furthered throughout the world between LWF member churches and churches of the Anglican Communion (cf. Budapest Resolutions 4.4, 4.5, 4.7); (165)
2. is pleased to note that relations between Anglicans and Lutherans have taken decisive official steps forward, notably between: (166)
 - the Episcopal Church/USA and the Evangelical Lutheran Church in America,
 - the Church of England and the Evangelical Church in Germany and the Federation of Evangelical Churches in the GDR,
 - the Anglican Church/Canada and the Evangelical Lutheran Church in Canada;
3. is informed that formal conversations are underway between the Church of England and the Nordic and Baltic Lutheran churches; (167)
4. is aware of relationships between Anglican and Lutheran churches in other parts of the world which in practice manifest a high degree of church fellowship; (168)

5. notes that the "Niagara Report" of the 1987 Anglican-Lutheran Consultation on Episcopé, based on previous A-L conversations, projects a way to resolve the issue of the historic episcopate which has been an obstacle to A-L church fellowship; (169)

6. expresses its joy that the 1988 Lambeth Conference of the bishops of the Anglican communion officially: (170)

- recognized in the Niagara Report "a substantial convergence of views,"
- recommended it to its member churches "for study and synodical reception,"
- urged that "the most recent convergence on apostolic ministry achieved in the 'Niagara Report' ... prompt us to move towards the fullest possible ecclesial recognition and the goal of full communion," and
- "subject to the concurrence of the Lutheran World Federation," recommended a series of joint steps toward that goal;

7. resolves:

7.1 that the LWF renew its commitment to the goal of full communion (see Report of the Anglican-Lutheran Joint Working Group - Cold Ash Report - 1983, paras. 25-27) with the churches of the Anglican Communion, and that it urge LWF member churches to take appropriate steps toward its realization; (171)

7.2 that the LWF acknowledge with gratitude the 1988 Resolution on A-L relations of the Lambeth Conference and that it concur with that Conference's recommendations to Anglican and Lutheran churches; (172)

7.3. that the LWF note with thanksgiving the steps toward church fellowship with national/regional Anglican counterparts which LWF member churches have been able to take already and that it encourage them to proceed; (173)

7.4. that the Anglican-Lutheran International Commission both arrange for further global studies and reports which may be needed and that ALIC be prepared to assist Anglican and Lutheran churches in taking steps toward full communion. (174)

The Executive Committee was informed that it had not yet been possible to hold a Lutheran consultation on Episcopacy (see 1988 Executive Committee Minutes, p. 24). This consultation has been postponed until after the Eighth Assembly. (175)

1.3 Lutheran-Reformed (L-R)

Bishop Nagy, co-chairman of the Lutheran-Reformed Joint Commission, expressed his gratitude that this dialogue had been brought to a good end. Important work has now to be done with regard to the reception of the findings of the dialogue. He particularly thanked Dr. Brand for the excellent preparation of the meetings of the Joint Commission and for his leadership. (176)

Upon the recommendation of the Standing Committee on Ecumenical Relations,

the Executive Committee

VOTED: that the report of the L-R Joint Commission be received with gratitude and, as soon as it is also available in German, the General Secretary be instructed to send it to the member churches for study, response and appropriate action. (177)

1.4 Lutheran-Roman Catholic (L-RC)

There was a long discussion about the goal of a proposed consultation to which representatives of Lutheran churches would be invited on whose territory papal visits have occurred in the past few years. The Executive Committee was of the opinion that such a consultation should discuss the broader ecumenical meaning of papal visits and their influence on Lutheran-Roman Catholic relationships. It was pointed out that the broader perspective of reception of dialogue documents which must not only happen on the highest level of authority but also on the local level should first be discussed by the Lutheran-Roman Catholic Joint Staff Group. The Executive Committee asked the Standing Committee on Ecumenical Relations to reformulate the first half of recommendation (a) in Agenda Exhibit 11. (178)

Upon the recommendation of the Standing Committee on Ecumenical Relations,

the Executive Committee

VOTED: (a) to endorse the concept of a consultation to which representatives of Lutheran churches would be invited on whose territory papal visits have occurred. The purpose of the consultation would be to assess the ecumenical meaning of such visits within the broad context of Lutheran-Roman Catholic relations on all levels. The consultation's work is to be coordinated with the ongoing process of the evaluation/reception of dialogue texts. (179)

(b) that LWF staff, in cooperation with the staff of the Strasbourg Institute, be authorized to plan and carry out such a consultation at an appropriate time. The consultation should include an observer from the Roman Catholic Church and perhaps observers from other partner churches. (180)

On the occasion of the 80th birthday of Johannes Cardinal Willebrands the Executive Committee thought it appropriate that a letter be sent to the Cardinal with a resolution of appreciation and congratulation. (181)

Upon the recommendation of the Standing Committee on Ecumenical Relations,

the Executive Committee

VOTED: to send a letter of congratulation to Johannes Cardinal Willebrands. (182)

1.5 Filioque

The President thanked the ad hoc Committee "filioque" for their (183)

report. The recommendations, however, raised several procedural questions, and therefore the Executive Committee asked the Standing Committee to reformulate the recommendations.

At a subsequent session Bishop Aarflot presented a reformulation of the recommendations. (184)

The Executive Committee

VOTED (with one abstention): that the following resolution come before the Eighth Assembly of the LWF with the endorsement of the Executive Committee. (185)

This Assembly:

1. recommends that Lutheran churches give greater consideration to the liturgical and catechetical use of the Nicene Creed, and in future - where this is not yet the practice - use it in worship services at least on major festivals. The LWF is requested to assist churches by preparing and making available, on application, catechetical and pastoral material for facilitating the furnishing of such material from other member churches; (186)

2. finds it appropriate:

- that churches which already use the Nicene Creed in their liturgies may use the version of 381, for example in ecumenical services; (187)

- that when churches in countries with a large Orthodox population prepare a common text of the Nicene Creed in their own language, the Lutheran church may agree to a version without the "western" filioque. (188)

1.6 World Council of Churches

The Aide-Mémoire from the meeting between the LWF and the WCC was received as information. (189)

1.7 Institute for Ecumenical Research, Strasbourg

The President commented upon the report of the Institute in his capacity as chair of the Institute's Board. He emphasized the importance of the study projects, the seminars and the special consultations organized in collaboration with the Roman Catholic Church. Each research professor is related to one of the dialogue commissions. He also informed the Executive Committee of the change in directorship of the Institute and welcomed the new director, Prof. Dr. Yacob Tesfai. (190)

The Executive Committee expressed its appreciation to Dr. Harding Meyer for his excellent leadership during the past years. (191)

The President informed the Executive Committee about a resolution which the Board of the Lutheran Foundation for Interconfessional Research passed at its meeting in March 1989: "that the Board, in cooperation with the LWF, appeal to member churches for special grants to increase the Endowment Fund". (192)

Upon the recommendation of the Standing Committee on Ecumenical

Relations,

the Executive Committee

VOTED: that the report of the Institute for Ecumenical Research be received with gratitude. (193)

Miscellaneous

Bishop Aarflot, chairperson of the Standing Committee on Ecumenical Relations, thanked the members of this Committee for their good cooperation and interest in ecumenical matters during the last 5 years. He expressed his gratitude to Dr. Eugene Brand for his staff support of the Standing Committee. (194)

In concluding the session the President thanked Dr. Aarflot for his leadership since Budapest, Dr. Nostbakken for his report and, particularly, Dr. Brand for his work with the interconfessional dialogues. (195)

12. REPORTS FROM MEMBER CHURCHES

Ms. Christa Held reported about the visit of 10 groups of women to El Salvador in response to the murder of Maria Cristina Gomez, a Salvadoran schoolteacher and women's leader on April 5. (196)

A delegation of the Latin American Council of Churches (CLAI) visited the Lutheran World Federation on April 14. Of particular concern was the need for the churches to work together on behalf of justice and peace in El Salvador. (197)

During the course of the meeting a special sub-committee comprised of women developed a proposal for an uninterrupted presence of groups of women during the period before and after the newly-elected government officially assumed power. During May 1 and July 9, 10 groups of women from Latin America, Europe and North America visited El Salvador. These visits were called a "chain of hope", and the aim was "to be visibly present in El Salvador, to share life and experience the situation with women from the different churches in the war-torn country" and "to give a testimony both in El Salvador and at home, to have access to direct information and to share this with the home church and the international community at regular short intervals and thus to be a real communication link." Each visiting team - of no fewer than two persons and no more than five were made up ecumenically. Forty-three women from 21 countries were involved in an uninterrupted chain of visitors from Sunday to Sunday. (198)

The overall theme of these visits was "Be strong and of good courage; be not frightened, neither be dismayed; for the Lord your God is with you wherever you go" (Joshua 1:9). Each week had its own Bible verse. (199)

Ms. Held then reported about the visit of the last team which were women from the LWF and WCC staff. During the visit to political women prisoners the team bought a small cypress tree seedling which will be planted in the garden of the Ecumenical Center in Geneva as a symbol of "Hope for Peace and Life". Ms. Held then showed a multicolored hand-painted wooden cross made in El Salvador which the group had received. It is hoped to find a permanent place for this cross in the Ecumenical Center chapel. (200)

In evaluating the visits Ms. Held said that they provided not only support, but had markedly strengthened ecumenical cooperation and reinforced efforts between churches and the popular organizations in the struggle toward peace. (201)

Bishop Hanselmann thanked Ms. Held for her report and for the work done by the women in this peace action.

The Executive Committee

RECEIVED: the annual reports of the member churches and national committees as information. (202)

13. FINANCIAL MATTERS

1. 5 Year Report

The Comptroller had presented the 5 Year Report, pointing out some of the highlights : (203)

- 80% of the income for Administrative costs come from 5 Member Churches / National Committees.
- Continued influence of US Dollar fluctuations on finances of LWF.
- 80% of Administrative costs are staff related, therefore short terms adjustments difficult.
- Need for restructuring in order to balance Income and Expenditure.

VOTED: that the Five Year Report be received with appreciation with the understanding that the suggestions of the Committee be taken into account and that the final report be approved by the Treasurer before submission to the Assembly (204)

2. Review of 1988

2.1 The Treasurer and Comptroller pointed out in their Report that in 1988 for the first time the KED grant was received and helped to balance the Budget. All Departments had remained below the Budgets. (205)

Concerning 1989, it was reported that possibly a deficit of approximately USD 40,000 could be expected. This amount could be covered by Reserves. (206)

VOTED:

that the 1988 Treasurer's and Comptroller's report be received with appreciation as information. (207)

VOTED:

that the substantial support already provided by member churches, national committees and other contributing (208)

agencies towards the 1989 Composite Statement of Needs be gratefully acknowledged.

2.2. Approval of 1988 Audit Reports.

2.2.1. 1988 Audit Report General Secretariat

The Committee was informed that in accordance with the action of the 1988 Executive Committee, the General Secretary met in October 1988 with the LWF President and Treasurer and reviewed the financial situation in the General Secretariat. The Auditors' Report and the relevant attachments for the General Secretariat were presented and discussed.

(209)

The Executive Committee

VOTED:

that the 1988 audit report of the General Secretariat be accepted.

(210)

2.2.2 Commission Resolutions

The Committee was informed that the Commissions on Church Cooperation, World Service, Studies and Communication, and the Board of the Institute for Ecumenical Research, having dealt with their respective audit reports, had found them in order and recommended them for approval.

(211)

Attention was also given to the Group Financial Statement (Exhibit 13.2) which summarizes the total financial affairs of the LWF. This statement shows that for the 1988 Composite Statement of Needs total expenditure amounted to USD 51,868,847 for Programs/Projects and USD 15,633,162 for Administration/Implementation.

(212)

Accordingly, the Executive Committee

VOTED: 1. that the audit reports for 1988 for the four Commissions and the Lutheran Foundation for Interconfessional Research, as well as the Group Financial Statement be accepted (Exhibit 13.2).

(213)

2. that the contributions received from member churches towards the 1988 membership contributions be gratefully acknowledged and that the Lutheran World Federation place on record its appreciation to the LWF member churches, related agencies and other donors for the generous contributions towards the Lutheran World Federation and its programs during the year 1988.

(214)

3. 1990 Composite Statement of Needs AASON

3.1 Approval of the Draft 1990 Statement of Needs.

The Committee had scrutinized the Abbreviated Statement of Needs (AASON) and made adjustments following the decisions on Structure concerning the legislative Bodies.

(215)

A report on the Peace-keeping Fund had been presented to the Committee and a new request for Promotion of Women

(216)

in Church and Society had been submitted .

3.2 Approval of 1990 Membership Contributions.

The Executive Committee

VOTED:

that the 1990 membership contribution be authorized in the amount of USD 1,602,135 as listed in Exhibit 1.5.4 of the Standing Finance Committee agenda (Exhibit 13.6). (217)

VOTED:

that the anticipated income of USD 1,500,000 from membership contributions be allocated as follows: (218)

	<u>1990</u>
General Secretariat	USD 1,000,000
Department of Studies	USD 150,000
Department of Communication	USD 250,000
Department of Church Cooperation	USD 100,000

VOTED:

that the 1990 revised OFA subsidy allocation be approved. (219)

The Executive Committee further

VOTED:

to extend the Peace-Keeping Fund as a "B" project in the General Secretariat, from August 1990, when it expires, to August 1991; with the understanding that a detailed budget for the second and third year of the program be worked out. (220)

VOTED:

to endorse the establishment of a "Program for the Promotion of Women in Church and Society" in the amount of US\$ 150'000 to respond to initiatives from churches in regard to their solidarity with women, such program to be lodged in the LWF DS Women's Desk and used to support workshops, seminars and awareness-raising activities. Of this amount, US\$ 100,000 should be raised in 1989 and US\$ 50,000 in 1990. (221)

VOTED:

1. to encourage funding for an urgent ELCSA need, namely improved pastors' salaries; (222)

2. to request staff to consult with the ELCSA in order to determine the specific amount of subsidy for these costs and that the request be included in the "B" 1989 and 1990 Statement of Needs of DCC and be approved, pending review by the CCC Finance Committee. (223)

VOTED:

in future that normally financial requests be submitted prior to the Executive Committee/ Council meeting via the appropriate LWF department or unit. (224)

VOTED:

to accept the LWF 1990 Statement of Needs for "A" Administration Budget \$18,142,357 and "B" Project Budget \$43,878,793 including the SFr. 850,000 (US\$607,000) for the 1990 costs of the LWF decision-making bodies.

(225)

(NOTE: The corrected amount for the 1990 SON "B" Project Budget is \$43,854,793 , a reduction of \$24,000. This is because the exact amount for the new project "ELCSA Salary Subsidy to Pastors" was not available until some days following this action.)

VOTED:

that the LWF member churches and related agencies be urged to provide the assurances required to fund the 1990 Geneva implementation costs of the General Secretariat and the departments of Church Cooperation, World service, Studies and Communication.

(226)

NOTED: 1. substantial savings of approx. SFr. 2-3 Mio are necessary;

VOTED: 2. that the overall financial and personnel parameters described in the Comptroller's report for the LWF Geneva Secretariat in 1991 be used as the 1991 LWF Statement of Needs is prepared.

(227)

4. 1988 Report on the Staff Welfare Plan of the LWF

The Comptroller reported briefly on the recent Board Meeting where a healthy financial situation could be presented. Amongst the changes of the Regulations is a new regulation on widower's pension .

(228)

The Executive Committee

VOTED:

that the 1988 audit report of the Staff Welfare Plan of the Lutheran World Federation, having been approved by the SWP Board, be received as information .

(229)

5. 8th Assembly Fund

Following a presentation by the Comptroller and discussion, the Executive Committee

VOTED:

that the Executive Committee reiterates its appeal to the member churches to provide the remaining funds assured by them for the 8th Assembly Fund by December, 1989 at the latest (see attachment 4).

(230)

14. REPORT OF THE OFFICERS

The General Secretary presented the Report of the Officers. Special attention was drawn to the fact that the Lutheran Church Missouri Synod has discontinued support to the Lutheran Salvadoran Synod, the Lutheran Church in the Philippines and another LWF member church. It was noted that staff is dealing with these issues and will also approach the Lutheran Church - Missouri Synod.

(231)

It was further mentioned that the outcome of the forums with the Lutheran Church - Missouri Synod and other Lutheran non-member churches are reported in the Five-Year Report of the General Secretariat. (232)

The Executive Committee

VOTED: to accept the Report of the Officers (Exhibit 14). (233)

15. THE BOARD OF TRUSTEES

The Board of Trustees had no items for presentation to the Executive Committee. (234)

16. PERSONNEL MATTERS

16.1 Action on Staff Contract Terms

16.1.1 Upon the recommendation of the Commission on Studies and with the concurrence of the General Secretary,

the Executive Committee RECEIVED AS INFORMATION the resolution that:

Dr. Erika REICHLE would not be available for renewal or extension of her appointment as Director of Department of Studies beyond 31 March, 1990. (235)

The Executive Committee expressed thanks to Dr. Reichle for her service with the LWF for three years and wish her God's blessings in her life and future work. (236)

16.1.2 Upon the recommendation of the General Secretary,

the Executive Committee

RESOLVED: to extend the term of service of Dr. Ishmael NOKO, Director of the Department of Church Cooperation, up to and including 31 March, 1991. (237)

16.2 Extension of Staff Contract Terms (by the LWF Officers)

The following was RECEIVED AS INFORMATION by the Executive Committee:

Upon the recommendation of the General Secretary, the following staff contract terms were extended up to and including 31 March, 1991 by the LWF Officers: (238)

16.2.1 Secretary for the Church and People of Other Faiths, DS
Dr. Paul W. RAJASHEKAR (239)

16.2.2 Secretary for Research and Social Action, WS
Dr. Sibusiso BENGU (240)

- 16.2.3 Secretary for Project and Program Evaluation, WS (241)
Mr. Abraham P. VOETS
- 16.2.4 CDS Secretary for Reporting on Implementation, WS (242)
Ms. Heidemarie GIESELER
- 16.2.5 CDS Secretary for Rural Development, WS (243)
Mr. Pentti HAAPISEVA
- 16.2.6 CDS Africa Secretary, WS (244)
Mr. Elias SAWE
- 16.2.7 Secretary for Consultative Services, DOC (245)
Mr. Conny SJÖBERG
- 16.2.8 Upon the recommendation of the General Secretary the contract (246)
of the German Editor, Mr. Friedrich KÖNIG, DOC, was extended
up to 1 June, 1990. This was said to be the last extension.
- 16.2.9 Upon the recommendation of the General Secretary, the (247)
contract of the Secretary for Theological Education and
Personnel Development, Dr. Nelson KIRST, DS, is to end on
31 August, 1990, three months earlier than planned, at the
request of the incumbent for family reasons.

16.3 Actions to be taken on staff vacancies up to February, 1990

The General Secretary informed the Executive Committee that some (248)
executive posts will be vacant in 1990 and, therefore, they should be
announced to member churches in the course of this year, inviting
them to send nominations. It was agreed that the decision-making
body appointed by the Assembly in Curitiba should meet from
9-11 February, 1990 and that one of its agenda item will be to
appoint people to fill the posts listed below:

16.3.1 Director of the Department of Studies (Department of (249) Theology)

Letter to member churches inviting nominations to go on
1 September, 1989

Deadline for nominations: 1 December, 1989

16.3.2 Director of the Department of World Service (250)

Letter to member churches inviting nominations to go on
1 September, 1989

Deadline for nominations: 1 December, 1989

16.3.3 Assistant General Secretary for Ecumenical Relations (251)

The General Secretary will make a proposal for filling this vacancy at the meeting in February, 1990.

16.3.4 Secretary for Personnel Development

(252)

Letter to member churches inviting nominations to go on 1 September, 1989

Deadline for nominations: 1 December, 1989

16.3.5 Youth Coordinator

(253)

Letter to member churches inviting nominations to go on 1 September, 1989

Deadline for nominations: 1 December, 1989

Nominations of candidates are expected to come from:

(254)

- Member churches
- National Committees
- General Secretary
- Applications from present staff after vacancies have formally posted.

17. Report of the Committee on Structure

The Committee on Structure met prior to the Executive Committee to review its Draft Report (established at its March 1989 meeting and submitted as Exhibit 17.1 of the Agenda), considering also financial calculations for the proposed new structure prepared and assembled by the LWF Comptroller in the document "Projected budgets for a new structure." (255)

Taking into account the diverse reactions received to its work from LWF member churches, national committees, and commissions, as well as the pre-assembly meetings in Latin America, Europe, Asia and Africa (Exhibits 17.1.1 ff of the Agenda), the Committee on Structure made appropriate adjustments and submitted its proposals for amendments to its March report and budgetary projections to the Executive Committee (Exhibit 17 and Appendices of the Agenda). (256)

In his comprehensive introduction the Committee's chairperson Dr. James Crumley reminded participants that the purpose of any structure is to provide a place and a system whereby members of an organization can express its nature, and perform its tasks. Because structure is such a reflection, one must see its vision as a whole. The Executive Committee was also led through the "Projected budgets for a new Structure" which express in monetary terms the proposals of the Committee with regard to the Geneva Secretariat. In this latter connection attention was drawn to the fact that final identification of positions within the Geneva Secretariat is an administrative decision to be taken after the Assembly has acted on the proposed new structure. In the course of the discussions the LWF Treasurer distributed and read a memorandum of June 30, 1989 to the Executive Committee, giving his own assessment and interpretation of the main concerns raised in the various responses to the Committee on Structure's Draft Report and submitting organigrams for an 'alternative staff structure' and budgetary calculations for 1991. (257)

The Executive Committee discussed at great length the details of the (258)

Draft Report and the proposed amendments, first in general terms and then addressing itself to specific sections of the Draft Report.

Having noted comments and proposals for changes voiced by participants, the report was referred back to the Committee on Structure. In his introduction to the revised report, Dr. Crumley indicated that changes and improvements have been made but that the fundamental direction of the structure proposal remained. (259)

With regard to the size of the Council and the distribution of seats among the seven geographical areas, the Executive Committee (260)

VOTED: 1. that the Council be composed of 48 persons to serve with the LWF President and Treasurer; (261)
(19 for; 0 against; 8 abstentions);

2. that these 48 seats be distributed as follows among the seven geographical areas: (262)

Africa	10
Asia	10
Latin America	4
North America	5
Middle/Western Europe	7
Middle/Eastern Europe	6
Nordic Countries	6

(16 for; 4 against; 7 abstentions);

It was noted that this distribution expressed a representation of 50% from the South and 50% from the North. (263)

After having adopted additional changes both substantially and editorially, the Executive Committee - by secret ballot -

VOTED: 3. that the Report on LWF Restructuring (EXHIBIT 17) be adopted as amended and submitted to the LWF Eighth Assembly, Curitiba (January/February 1990) for decision making. (264)
(Total voting members: 27; adoptions: 17; rejections: 9; abstentions: 1).

The LWF President thanked the Committee on Structure and LWF staff for the work done and time invested in this important task in the life of the LWF, expressing gratitude also to the members of the Executive Committee and other participants for the mutual concern and respect shown during the deliberations, and the expectation that the content of the report will now be communicated to all delegates to the Assembly on behalf of the Executive Committee. (265)

18. REPORT OF THE CONSTITUTION COMMITTEE

Dr. Crumley presented a draft for changes in the Constitution of the Lutheran World Federation. He informed the Executive Committee that the Standing Committee on Constitution had met several times in order to review amendments as discussed during plenary sessions on both structural and constitutional matters. (266)

Dr. Dummler drew the attention of the Executive Committee to questions concerning the process of adopting amendments to the constitution at an Assembly, indicating that present provisions call for constitutional changes to take effect one year after Assembly action provided that (267)

one-third or more member churches have not filed objections to that action. The Executive Committee recognized that appropriate procedures to govern a transition period will have to be developed.

The Executive Committee

VOTED: to recommend the constitution changes as found in Exhibit 18.1A R. (268)
to the Eighth Assembly for adoption.

19. REPORT OF THE STANDING COMMITTEE ON MEMBERSHIP

Bishop Dumeni, Chairperson of the Standing Committee on Membership, (269)
introduced the report pointing out that the work of this committee is of
extreme importance to the Federation. As Lutheran churches in the world
seek to express their unity in Christ and their community with one
another, membership in the Federation is an important visible expression.
He then asked the Rev. Karsten Nissen to read the report.

Associate Membership

In the discussion it was emphasized that a decision taken by the Seventh (270)
Assembly in Budapest should also be reflected in the Constitution. It
was mentioned that churches which apply for "Associate Membership" have
to accept the LWF Constitution.

Upon the recommendation of the Standing Committee, the Executive
Committee

VOTED: that in the LWF Constitution paragraph 4.2, the title of (271)
"Associate Membership" be included and that the Standing Committee
on Constitution be requested to work out a clear definition of the
category of Associate Membership to be included in the Bylaws of
the LWF.

Membership Decisions Taken in 1988

RECEIVED AS INFORMATION. (272)

German Evangelical Lutheran Church in the USSR

The application of the German Evangelical Lutheran Church in the USSR was (273)
considered. Members of the Executive Committee expressed their deep joy
and gratitude that this church can be accepted as a new member.

Upon the recommendation of the Standing Committee, the Executive
Committee

VOTED: to accept the German Evangelical Lutheran Church in the USSR into (274)
full membership of the LWF.

On the invitation of the President the Executive Committee thanked God (275)
for the life and faith of this church in very difficult times with the
hymn: "Now thank we all our God with hearts and hands and voices...".

The General Secretary then read the following statement:

"The acceptance of the German Evangelical Lutheran Church in the USSR (276)
into membership in the Lutheran World Federation is an occasion of

great joy. In this gathering of the Executive Committee and among our members throughout the world this is a moment to be celebrated with prayers of thanksgiving and songs of praise to God. The re-constituting of this church is a powerful sign of God's power to heal the broken, to reconcile the estranged and to gather into community those who have been scattered. The Lord has indeed heard the cry of his people.

In recalling the history of this church -- its beginning in faith, its difficult history, its suffering, its struggle to be faithful to the gospel of Christ and the renewal of its life in these days, we can only say with the Psalmist, "I will sing of thy steadfast love, O Lord, forever; with my mouth I will proclaim thy faithfulness to all generations." (Ps 89:1)

On this occasion we send greetings in Christ to the German Evangelical Lutheran Church in the USSR through their bishop, the Rt. Rev. Harald Kalnins. We honor Bishop Kalnins himself for his faith and perseverance through long and often lonely years of quiet pastoral visitation to the communities of the diaspora. We remember with thanksgiving the many lay preachers who, through great hardships in times of terror and persecution, kept the flame of faith burning through the preaching of the word, the administration of the sacraments and the spiritual care of the people. We honor others also like the Rev. Eugene Bachmann, Dr. Paul Hansen of the Lutheran World Federation, Bishop Heinrich Radke of the German Democratic Republic and many others, who, like the pilgrims of faith recalled in the eleventh chapter of the Book of Hebrews "looked forward to a city which has foundations, whose builder and maker is God." (11:10)

At the same time I wish to acknowledge the helpful role played by the Council for Religious Affairs of the USSR. We can only thank God for this new day in the life of the USSR when communities of faith are being given the opportunity to flourish and to make their unique contribution to the life of society.

I want to express a word of profound gratitude to the sister churches in the Soviet Union -- the Orthodox, the Baptist and the Lutheran -- who have been helpful in so many ways as we have sought to strengthen the ties of faith and life with the scattered communities of the diaspora. Let the historical record point to this cooperation among churches as a living example of unity in mission in the body of Christ.

Let it be our hope and prayer this day that God might continue to bless the Evangelical Lutheran Church in the USSR as it grows in faith and witness. Let each of its scattered congregations know that they are surrounded by a 'cloud of witnesses' throughout the world and supported in prayer. And may this newest member church in the Lutheran World Federation be for us all a sign of grace which is able to strengthen our own life in faith to God and in love towards one another."

Lutheran Council of Great Britain

The Standing Committee on Membership received information from the staff that the Lutheran Council of Great Britain had completed all requirements pertaining to application.

Upon the recommendation of the Standing Committee, the Executive Committee

VOTED: to accept the Lutheran Council of Great Britain as a recognized council of the LWF. (283)

Pending Applications

It was reported that there were pending applications for full membership in the LWF from the North Western Gossner Evangelical Lutheran Church and the Lutheran Church of Cameroon. The staff will maintain communication with these applicants and report back at a later committee meeting. (284)

New Inquiries

The Lutheran Church in Chile, which separated from the Evangelical Lutheran Church in Chile in 1973, has applied for LWF membership. (285)

The three independent Lutheran congregations in Chile have also inquired about recognition by the LWF. They feel unable to join either of the two churches. (286)

Upon the recommendation of the Standing Committee, the Executive Committee

VOTED: that LWF staff be encouraged to have discussions with all three Lutheran groupings in Chile, to have consultations with them assisting them to reconciliation and peace. (287)

Lutheran Church - Hong Kong Synod

The Executive Committee received with deep regret the information about the withdrawal of this church from the LWF membership. (288)

In a letter to the Asia Secretary, DCC/LWF, the President of the Church wrote that the Hong Kong Synod's decision to withdraw from the LWF was based on the amended Article III, Clause 1, of the Constitution which states that the LWF member churches understand themselves to be in pulpit and altar fellowship. (289)

20. STANDING COMMITTEE ON ASSEMBLY PREPARATIONS

Ephorus Soritua Nababan was chairing the session. OKR Käte Mahn, the chairperson of the Standing Committee introduced the Report. (Exhibits 20 and 20.1-7.) (290)

1. Content of the Assembly

The SCAP chairperson, referring to the content, introduced Paul Rajashekar as the new Content Coordinator, who has succeeded Jonas Jonson since January this year. (291)

With regard to the List of Moderators, Rapporteurs and Speakers for the Eighth LWF Assembly (Exhibit 20.1), it was reported that all speakers had accepted the assignment. (292)

After some discussion on moderators and rapporteurs for sections, and based upon a recommendation from SCAP,

the Executive Committee

- VOTED: 1. to confirm the list of names, (293)
2. to propose to the Assembly that this group of people form the Editorial Committee, (294)
3. to name Bishop Aarflot as the chairperson of the Editorial Committee, and authorize Cabinet to substitute names. (295)

Upon recommendation of SCAP

the Executive Committee further

VOTED: to accept the draft time schedule concerning the work of the sections at the Assembly (Exhibit 20.2). (296)

The name for the "Final Statement" has not yet been decided upon, but will be worked on in the course of time. (297)

The process for selection of Bible Study resource persons is still under way in Brazil. Bible Study group leaders (Exhibit 20.3.) have already been identified from among delegates of the Assembly. (298)

Discussion arose on the problem of whether daily visitors should participate in the Bible Study Groups.

Upon recommendation of SCAP

the Executive Committee

VOTED: to have three to five groups out of the 40 Bible Study groups open for daily visitors to join; the languages will be German and Spanish. (299)

2. Information and Communication

The SCAP chairperson pointed out that the Assembly poster and postcard are now ready. The Slide Show on the life and work of the LWF should be ready in autumn this year. (300)

Final preparations for the 5 Year Report can now start upon the approval of the Executive Committee. It will be of about 250 pages in total. (301)

The Department of Communication was given the responsibility for an LWF reference library at the Assembly. (302)

3. Finances

OKR Mahn drew attention to the change in travel arrangements caused by VARIG airline. The Comptroller, Mr. Messner, will try to reach an agreement with the airline. (303)

4. Worship

OKR Mahn informed the Executive Committee that she was grateful to the Archbishop of Curitiba who had permitted the night prayer to be held in the Catholic Cathedral of Curitiba. The Youth Desk is (304)

responsible for the practical arrangements.

Hope was expressed that the worship life of the Assembly should reflect the different spiritual traditions in the worship of the member churches. (305)

5. Assembly Office

Rev. Kunert stressed that there should be no problems regarding the obtaining of visas for Brazil. However, as also mentioned in the Additional Information Request (which has been sent to all Assembly participants), arrangements for visas should be made in the participants' countries well in advance; there would be no possibility of obtaining a visa once in Brazil. (306)

OKR Mahn informed the committee that the limit of 700 Assembly participants had proved to be unrealistic. This was especially so since the number of ecumenical guests had increased since Budapest. Also, there will be some guests from the IELCB, it was, however, explained that most of these local guests would only be present for the first day of the Assembly. (307)

Rev. Kunert requested that the local committee in Brazil be informed of the precise number of participants by the end of October this year. The committee has arranged accommodation for approx. 1,000 participants. (308)

During discussions, it was requested that a list of composition of advisors be distributed. This was done before the end of the meeting. (309)

The committee was informed that the Rules of Procedure have been in force for the past two Assemblies. However, a few amendments had been made, the SCAP chairperson requested Anza Lema to indicate those points. (310)

Concern was registered regarding the number of recommendations to be made by the committees and sections. OKR Mahn referred to Exhibit 20.2, where information on dealing with recommendations is mentioned. (311)

In order to make sure that the Rules for Procedure for the Assembly be known to all delegates the chairperson said that they would be included in the work-book for the Assembly participants which would be distributed well in advance. (312)

Upon the recommendation of the Assembly Committee,
the Executive Committee

VOTED: to adopt the RULES OF PROCEDURE for the Eighth LWF Assembly as submitted. (313)

6. Pre- and Post-Assembly Programs

There were some discussions on pre- and post-Assembly programs. It was noted that Executive Committee members would not be able to attend any of the pre-Assembly programs, but contacts with Brazilians could be made at the Sunday Festival. There would also be the possibility to stay for the post-Assembly visitation programs in (314)

Lutheran congregations in Southern Brazil.

7. Local Preparations

During a previous session of the Executive Committee meeting, Pastor Heinz Ehlert, Executive Secretary of the Assembly National Committee in Curitiba, Brazil, gave a report on the work being done locally in preparation for the Eighth LWF Assembly in 1990. He introduced his report with a brief description of the Brazilian pine tree which is the symbol of the state of Paraná where the LWF Assembly will take place. He informed the participants that the local preparations were taken care of by 25 people in 12 sub-committees. He then summarized and updated the progress report he had already given at the July 1989 SCAP meeting and which is also included in Exhibit 20. (315)

Information was given that although contacts had already been made with a private medical company, discussions were underway between the local coordinator and the university authorities, as the PUC itself has a medical department that could be of assistance during the Assembly period. (316)

Ehlert concluded his report by saying that he was looking forward to see all Executive Committee members in Curitiba in 1990 again. (317)

President Hanselmann thanked Pastor Ehlert for the report and asked him to bring his special thanks to the local committee for their commitment to an intensive work in preparation for the LWF Assembly. (318)

21. MISCELLANEOUS

No items were discussed. (319)

22. UNFINISHED BUSINESS

No items were discussed. (320)

23. DATES AND PLACES OF NEXT MEETINGS

23.1 Date of Pre-Assembly Executive Committee Meeting

It was agreed that the Pre-Assembly Executive Committee meeting will be held in Curitiba, 26 - 27 January 1990 (arrival 25 January). (321)

24. CLOSING PROCEDURES

24.1 Resolution of Thanks

At the end of their deliberations, the LWF Executive Committee meeting in Geneva, Switzerland in August 1989, passed the following resolution of thanks: (322)

The LWF Executive Committee wish to express gratitude to:

- Ephorus Soritua Nababan and all those who officiated at the Opening Service of Holy Communion; (323)

- Bishops Serote and Dumeni and those who were in charge of the Monday morning worships; (324)
- Drs. Rajashekar and Planer-Friedrich for leading Bible Studies and morning devotions; (325)
- All those who were responsible for evening devotions; (326)
- The ecumenical guests who brought greetings to the Executive Committee meeting; (327)
- All observers, consultants and advisors for their presence and helpful contribution; (328)
- Members of the LWF staff for their support and contribution; (329)
- All conference staff without whose devoted work and long working hours this meeting would not have been as productive and good; (330)
- The interpreters and translators who in their own efficient and effective way have helped us to communicate and understand one another; (331)
- The stewards for their help with many tasks; (332)
- The technicians for looking after the communication system; (333)
- All other members of the LWF staff not mentioned above, who before and during this meeting were responsible for the writing, typing and production of documents for this meeting. (334)

24.2 Thanks of the President

President Hanselmann expressed his deep appreciation to the members of the Executive Committee for all the work done, for their cooperation and active participation. He particularly thanked the General Secretary, Dr. Gunnar Staalsett, the Associate General Secretary, Dr. Anza Lema, and Dr. Eugene Brand who was responsible for the worship life during the Executive Committee meeting. In his thanks he also included the Directors of departments, representatives of commissions, youth consultants, advisors, observer/consultants, guests, spouses, interpreters, stewards and staff who had contributed greatly to the good results of this meeting. He concluded by wishing all those from abroad a good and safe return to their home countries and God's blessing on their families, their congregations and their professions. (335)

24.3 Closing

The President formally closed the proceedings at 18.45 hours on Tuesday, 8 August, 1989. (336)

The closing worship was led by Dr. Eugene Brand. (337)



EXHIBITS

L I S T O F E X H I B I T S

(* indicates Exhibits enclosed with the minutes)

- *3. Participants List
- 4.2R Rules of Procedure
- *6. President's Address
- *7. Report of the General Secretary
- 7.1 Register of Activities of the General Secretariat:
 - 7.1.1 The General Secretary
 - 7.1.2 The Associate General Secretary
 - 7.1.3 The Assistant General Secretary for International Affairs and Human Rights
- *9.1 Agenda Committee Report on the 5-Year Report of the General Secretariat
 - 9.1.1 5 - Year Report of the General Secretariat (separate booklet)
- *9.2 Agenda Committee Report on LWF/WS
 - 9.2.1 5 - Year Report of the Commission on / Department of World Service to the Eighth Assembly (separate booklet)
 - 9.2.2 Reflections on Christian Witness and Partnership in Service
- *9.3 Agenda Committee Report on the CCC 5-Year Report
 - 9.3.1 5 - Year report of the Commission on Church Cooperation (separate booklet)
 - 9.3.2 Palestinian - Israeli Issue
- *9.4A Agenda Committee Report - Commission on Studies
 - 9.4 Report of the Commission on Studies to the Executive Committee
 - 9.4.1 5 - Year Report of the Commission on Studies and the Strasbourg Institute (separate booklet)
 - 9.4.2 Director's Address

- 9.4.3 Recommendations from the Commission on Studies to the Executive Committee
- 9.4.4 Legacy Document of the Commission on Studies to the Executive Committee of the Lutheran World Federation
- *9.5 Agenda Committee Report on Communication**
- 9.5.1 5 - Year Report of the Commission on Communication (separate booklet)
- *10.1 ff Agenda Committee Report on International Affairs and Human Rights**
- 10.1.1 Palestinian-Israeli Issue
- 10.1.1.1 Report of the Lutheran World Federation Executive Committee Delegation to Israel, Jerusalem and the Occupied Territories
- 10.1.2 Central America
- 10.1.3 Special Fund for Peacemaking
- 10.1.4 Namibia
- *10.2.A Agenda Committee Report on Personnel Matters**
- 10.2 Report on Personnel Office
- *10.3.A Agenda Committee Report on the Ecumenical News Service**
- 10.3 Towards an Ecumenical News Service
- 10.3.1 Ecumenical News Service
- 10.3.2 Resolutions with regard to the Launching of ENS
- *10.4.A Agenda Committee Report on the International Debt Crisis Paper**
- 10.4 Debt Crisis Paper
- 10.5 Confessional Integrity
- 10.5.1 Preparatory Material for the LWF Executive Committee 1989 (separate booklet)
- *11. Report of the Standing Committee on Ecumenical Relations**
- 11.1 Interconfessional Dialogue and Ecclesiological Research
- 11.1.1 Members of Dialogue Commissions
- 11.1.2 The Lambeth Conference 1988 - The Reports, Resolutions & Pastoral Letters from the Bishops
- 11.1.3 Anglican-Lutheran Relations

- 11.1.6 Lutheran-Roman Catholic Joint Commission Meeting - Press Release
- 11.1.7 Aide-Mémoire - Conversation between WCC and LWF Staff
Bossey, February 27, 1989
- 11.1.8 Report of the ad hoc Committee "filioque" to the Executive Committee
of the Lutheran World Federation
- 11.2 Institute for Ecumenical Research, Strasbourg
Report 1987-1988
- 12. Annual Reports from Member Churches and National Committees
(separate booklet)
- 13. Report of the Standing Finance Committee
- 13.1 Report of the Treasurer and Comptroller
- 13.2 Report on the Group Financial Statement 1988
- 13.3 Audit Report 1988 Staff Welfare Plan
- 13.4 Audit Report 1988 on the Lutheran Foundation for Interconfessional
Research, Strasbourg
- 13.5 Authorized Signatories for Accounts in the Name of the
Lutheran World Federation
- 13.6 Schedule of Membership Contributions
- *14. Report of the Officers
- 15. Report of the Board of Trustees
- *17. Report of the Executive Committee on LWF Restructuring
- 17.1 Draft Report of the Committee on Structure
- 17.1.1ff Responses to the Work of the Committee on Structure
- 18. Report of the Constitution Committee
- 18.1 Working Draft for a Constitution of the Lutheran World Federation
- *18.1A/R Proposed Draft for a Constitution of the Lutheran World Federation
- 19. Report of the Membership Committee
- *20. Report of the Assembly Committee

Revised : August 1989

LIST OF PARTICIPANTS - TEILNEHMERLISTEExecutive Committee Members - Mitglieder des Exekutivkomitees

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LUTHERAN IDENTITY - CONFESSION AND OIKUMENE

- (1) As Lutherans we have again and again to face the question whether as a confession we have become outmoded. Quite recently, this topic appeared on the agenda of the German Protestant Church Festival (Kirchentag) held in Berlin. The historian Rudolf von Thadden raised the question whether the confessional expression of German Protestantism was, strictly speaking, a luxury we could no longer really afford. Von Thadden said: "The individual territorial churches continue to identify themselves as Lutheran, Reformed or United, although the majority of their members no longer have any use for the confessional labels from earlier centuries." Von Thadden believes that in the Federal Republic a traditionalist churchliness coexists with modern theology. - Here I would simply like to remark that if it is true that church members are no longer convinced or can no longer be convinced of their Lutheran character, then it is high time for the church leadership to explain to them anew why they are Lutherans and what it means today to be Lutheran.
- (2) It was an encouraging example for me when in a greeting to the LWF Assembly in 1957 in Minneapolis the then General Secretary of the World Council of Church, Visser't Hooft, reminded us Lutherans of our ecumenical task: "You Lutherans must be not less good, but better Lutherans. This will serve the whole ecumenical movement."
- (3) Some time ago a major Protestant monthly in the Federal Republic asked me what I considered to be the specifically Lutheran contribution in the concert of the confessions today. I replied the following: 1. The message of justification; 2. developing the Lutheran understanding of freedom; 3. dealing with God's twofold governance, i.e. what is usually called the Two-Kingdoms Doctrine; 4. the interrelatedness and the tension between law and gospel. - I am convinced that with regard to these theological perspectives we shall succeed even today to bear witness to our faith in a manner that is true to our times and confronts today's challenges.
- (4) I still consider the study on "Lutheran Identity" published in 1977 by the Strasbourg Institute for Ecumenical Research to be a successful example of such an undertaking. It continues to offer essential points concerning witnessing of our faith in this time and in this world.
- (5) On this basis I should like to reflect in this paper on three anniversaries that should be a challenge for us as Lutheran Christians since they are essentially connected with our faith. To begin with, there is the 500th anniversary of the birth of Luther's adversary Thomas Müntzer, which, especially in the German Democratic Republic, has met with a great deal of attention on the part of the state; then there is the 425th anniversary of the death of this city's *genius loci*, John Calvin, and finally there is the birth of human rights in the French Revolution 200 years ago.

THOMAS MÜNTZER

- (6) The German Democratic Republic has promulgated 1989 as the Müntzer Year (even though 1489 as his year of birth is mere conjecture). The Federal Republic of Germany, however, has turned a deaf ear to Müntzer. It would appear that no era has yet dealt satisfactorily with Luther's most eminent adversary. The Reformer himself already called Müntzer a "monstrosity right out of hell".
- (7) It was Müntzer's opinion that the political and social changes brought about by the Reformation would bring forth the contours of God's kingdom. And when the labor pains of this new world went on for too long, he wanted to help matters along.
- (8) Müntzer did not believe in God's twofold governance as Luther did but he believed that there was but **this one** world that had to be perfected to become God's kingdom. While Luther urged those in power to adopt wide-ranging reforms, Müntzer proclaimed the revolution to be God's judgment. And when Luther saw no reason to call to holy war in God's name, Müntzer became his intimate enemy. For Müntzer it was clear that the secular order was to be subordinate to the religious goals.
- (9) However, Müntzer founded his resistance against princes and the church not on secular aims (such as the redistribution of wealth), but theologically: the church as well as the state were obstacles to the spiritual care of human beings: "They act in such a way that the poor man does not learn how to read because he must take care of his food. And with insolence they preach that the poor man should allow himself to be slave-driven and illtreated by the tyrants. When then shall he learn to read the Scriptures? As long as tyrants live, it will not be possible to free yourselves of the fear of human beings. One cannot tell you anything about God, as long as they rule over you." - Müntzer was driven by a pastoral concern that Luther basically shared.
- (10) Müntzer's revolution failed. We must raise the question: what is left of him for today?
- (11) I think, for one thing there is the discovery that every human being relates directly to God. Every human being becomes free to hear God's voice through struggle and suffering; for Müntzer, this is no contradiction. Müntzer found out that if faith is genuine, it will want to shape this world and risk coming into conflict with the authorities of this world.
- (12) Such a religion of conscience has always manifested itself vis-à-vis the pressure of institutions and indeed continues to do this to the present day. Institutions need such "creativity" of individuals because otherwise they dry up and lose their capacity for renewal. But - this should be explicitly added - the individual also needs the institution against which he/she can chafe and reach clarity. Nobody can let go this mutual relationship of tension with impunity.
- (13) Müntzer tried to address the social needs of his times and to help the needy and the poor. He hoped to do this by bringing about the kingdom of God. He misread and misunderstood the Bible as being a blueprint for divine revolution. He took for granted that he was God's ally and thus lost sight of the real power relations. This brought about his downfall and he pulled innumerable people down with

him into disaster.

- (14) Nevertheless, we can learn from Müntzer that we must act when faith demands it. The theses drawn up by the Federation of the Evangelical Churches in the German Democratic Republic on the occasion of the Müntzer Year explicitly underline this: "Müntzer's thinking and actions show us that God's legitimate claim to all beings does not allow passivity when a fair solution is being sought for economic and social conflicts." Or, in Bernhard Lohse's words: "Thomas Müntzer signifies a question to the church of all times whether it has recognized human need in all its depth and whether it has truly taken into consideration the political and social implications of the gospel."
- (15) Müntzer's testament is thus predominantly of a religious nature. It would be difficult to try to make him a pioneer of class revolution. He did not - as Marxist historiography has it - distinguish between the haves and the have-nots but rather between the religious and the godless. Thomas Müntzer was no social revolutionary but an extremely sensitive theologian who tried to follow what he called the "bitter Christ". Being a Christian for him meant to follow the footsteps of the suffering and crucified Christ and to accept hostilities and persecutions as he did.
- (16) In this way Müntzer recognized a truth that is not quite as manifest in Luther, namely, that faith acts as a kind of interference factor because it points to the insufficiency of the world and thus becomes part of the opposition. The resistive and uncomfortable Christianity of a Thomas Müntzer continues to be a challenge for us. Have we got the courage to confess our ultimately unpopular belief in Christ and accept the consequences it has for us?
- (17) For this reason, I regard Müntzer's 500th anniversary to be a salutary challenge for us as a Lutheran church as we are about to determine our place in today's world and society.

JOHN CALVIN

- (18) John Calvin owed much to Luther's impulses even where he grew beyond him. Calvin, Geneva's genius loci, died here 425 years ago. Although he was one of those who carried the main burden of the Reformation, we see that here, too, personalities that stand by their public responsibility are hardly ever much in favor with the general public. It is not only today that there is a predilection for what is striking, shrill and eccentric, for what arouses and satisfies curiosity. In contrast to that, people in responsible positions in church and society must try to heal divisions and attenuate differences.
- (19) Is this a reason for neglecting to honor Calvin appropriately this year? Is Calvin no longer topical? - He himself would probably not have minded the silence around his name. During his whole life he tried to work in modest obscurity. Nevertheless I would consider it less than grateful if I omitted to pay at least a brief tribute to what he did - especially since he was a genuine disciple of Luther's. We should remember that Calvin wrote his "Institutes" (Christianae Religionis Institutio) at the age of 26 and as a non-theologian; this work shows that he is the greatest systematician of the Reformation. In this book, Calvin relied a great deal on Luther's Catechism, including the themes.

- (20) And the seriousness with which Calvin accepted the call to Geneva to work for the Reformation is also purely Lutheran. He did not want to fail and be accursed before the eternal God. The church historian Karl Holl has referred to Luther's "instrumentality" (Werkzeugbewusstsein); Calvin shares this quality.
- (21) The Reformation owes its openness to the world and its breadth to Calvin. The Geneva Academy of 1559 which became the first ecumenical center in Europe is a testimony to this. Calvin brought together Protestantism with a strong hand; although he was not able to unite with the Lutherans he nevertheless brought the Zwinglians under a common roof. It was only thanks to him that the Reformation was recognized to be of world importance and that its churches acquired political profile.
- (22) The theological principle Calvin advocated during his whole life is also important for Lutherans today: Everything a Christian does is to be to the glory of God. Not the fulfillment of human needs, but solely the glory of God is the aim of all church proclamation. This is still true today in the face of the numerous theologies that prefer to take up secular issues.
- (23) Calvin's other merit is to have chosen a purely New Testament orientation in the doctrine of the ministries of the church: by granting equal status to the four ministries of pastors, elders, doctors (teachers) and deacons he promoted a non-hierarchical understanding of the church. Among other things, this had an influence on politics: wherever Calvinism came to prevail it pioneered a democratic form of state and society. We Lutherans must also be deeply grateful for this development.

THE FRENCH REVOLUTION

- (24) This year we Christians take part in commemorating the 200th anniversary of the French Revolution with its principles of liberty, equality and fraternity. The root of these ideals can easily be found in the New Testament message of justification: the individual who is justified by God gains immense value from this relationship, also before other people. Those who have come to terms with their God are consequently free from the constraint of permanent self-justification; they can turn to their neighbors in a new spirit of fellowship and freedom. The Christian communities have always understood themselves to be the embodiment of such a spirit.
- (25) It is a fact that the most important human right, the right to freedom of religion and conscience was first promulgated by the French Revolution and thus became part of modern constitutions. However, the consequences were ambivalent: on the one hand, religion became the private affair of the individual; on the other, the principle of the freedom of religion meant that where Protestantism was suppressed or in a minority, as was the case in my Bavarian home state, Protestants acquired equal status with Roman Catholics, also with regard to civil rights.
- (26) The guiding ideas of liberty, equality and fraternity are certainly also Christian concepts, even though their realization in the French Revolution cost two million human lives. Human rights are granted the individuals not only by the state; people are endowed with them by God, prior to any political alliance with others. Once

formulated, human rights in turn validate the Christian insight that each human being is conceived before God to have been created an unmistakable being of its own. Human rights are basic rights granted by God, the creator and redeemer. They stand as a symbol for the principle of the inalienability of human beings.

- (27) This review of the two figures in the history of the church, Thomas Müntzer and John Calvin, and of the French Revolution should be an encouragement to us as we try anew to make sure of our Lutheran identity.

LUTHERAN IDENTITY - CONFESSION AND OIKUMENE

- (28) The Lutheran identity is made up of a series of theological basic beliefs, a series of decisive and central intentions that have determined the life, witness and action of our church. Many of these beliefs - and this is due to their New Testament origin - link the Lutheran churches with other churches. They are thus in principle ecumenically open and signal once again in their own way that the Reformation did not want to found a new church but wanted to regain the old message in a renewed church.
- (29) 1. The most important of these beliefs is the confession that God has become manifest in Jesus Christ as the only way to salvation: "Creator, how close you come to us human beings" we sing in a German hymn. This is the distinctively Christian element discovered anew by Luther: In the manger at Christmas and at the Cross in Golgotha God comes so close to us that through faith an exchange takes place between God and us. God takes over our sin and our guilt; and we are freed from them and endowed with the qualities of the children of God. As this promise is made to all human beings, provided they believe in it, the consequence is that the church can and must affirm the very weakest members of this world to be God's children. When God comes down to us, he challenges us to take care of the very weakest of this earth; he encourages us to enter an ethical, a social-ethical commitment.
- (30) 2. God's justifying action in Jesus Christ is the essence of the gospel, the norm for the church's proclamation and the foundation of Christian existence.
- (31) In Christ God deals with human beings in such a way as to free them for independent action. The train of thought in Luther's important work, "The Freedom of a Christian", affirms the following: Human beings who have found their salvation in Jesus Christ are freed from concern about their future with God. They can now devote all their strength to their neighbors, "be Christ to them", as Luther says. Thus salvation and welfare are interconnected. Those who know that their salvation has been given by God, can well take an interest in the welfare of the world, can engage in worldly tasks in society, politics, and the economy, are free to engage in communion with people wherever they may live.
- (32) Martin Luther never tired of describing this new freedom in ever new images. The most impressive perhaps is the image he uses in his commentary to the Letter to the Romans. He alludes to the story of the good Samaritan who on the road from Jerusalem to Jericho meets a dying man. To all appearances this man is severely injured but he is already under the care and observation of his Samaritan - and seen this way, he is already saved. This is what happens to human beings

who meet their Samaritan Christ: God, it is true, sees their cuts and wounds, but he no longer counts them as such; in his eyes the person is already healed because he/she is under Jesus Christ's care.

- (33) This has considerable consequences for Christian anthropology. A Christian who is aware of this redemption can no longer see the wolf in his/her neighbor, the competitor in the struggle for survival, whom he/she has to fight. The human person becomes a *res sacra* for the other human being, a sacred vis-à-vis. This is the only way to establish communion.
- (34) To come back to the present, this has consequences also with regard to the competitiveness prevailing in our Western countries. It is a well known fact that only those people carry weight who achieve something in their jobs or in society; those who do not, or cannot be achievers are considered to be failures and not infrequently are degraded to a marginalized existence. As I once put it in an interview, the God of justification, who makes possible the glorious freedom of the children of God, sets other standards.
- (35) If human beings are held in high esteem as God's creatures, a warning needs to be given today against making them the object of all kinds of research and examinations, including genetic manipulation. From the perspective of justification-faith, human beings must never become an object for other people. They must remain the subject even and precisely where they can no longer fend for themselves, when marginalized, at the beginning and at the end of life. The faith in justification must therefore stand up to the lust for power of the *homo faber* (the person who does), in whose proximity mostly the *homo fabricatus* (the person who is made) will thrive. God forbid!
- (36) 3. In order to continue to proclaim and to strengthen this faith in justification, the ministry of teaching the gospel and administering the sacraments was instituted, according to Augustana V. Proclamation of the word and administration of the sacraments are the means necessary for salvation through which Christ creates and preserves his church. It is also part of the catholicity of the church that it is being renewed and preserved from above through the word.
- (37) It follows from this that the word is primary, the church secondary. The certainty that the church will continue is based on the fact that the voice of the gospel was being heard at all times: the church is holy believers and sheep who hear the voice of their Shepherd (Smalcald Articles XII).
- (38) What is necessary for the unity of the church is identical to that which makes the church the church: proclamation and sacrament. It is not that the believers are the church's substance, rather, the gospel binds the believers into an individual unity. And what is no less significant: the gospel is the proclaimed word that creates faith. The church is a dynamic process within the congregation hearing the proclamation in which the triune God summons and calls individuals to communion. The participation in the sacred (word and sacrament) creates the communion of the sanctified. The external signs of word and sacrament again ensure that this is not merely a "communion of spirits".
- (39) Another thing becomes clear: The Christian community is not an elite corps but an entirely heterogeneous group. The Augsburg Confession

VIII - "What the Church Is" - states that among the believers there are many "false Christians, hypocrites, and even open sinners". In so doing, the Confessio is able to point to Jesus' parables in the New Testament. If it refrains from making a distinction or a separation this means, put positively and in terms of our own context, that it affirms the wide framework of a people's church. It is not necessary to anticipate God's final judgment; God knows his own.

- (40) In this connection, the question has often been raised whether the "it is sufficient" or the "it is not necessary" of Augustana VII, namely, where it confines the main marks to word and sacrament, is indeed sufficient and not rather a severe lack in the ecclesiology of the Reformation. Among other things, this would explain why Protestants keep a greater distance from the church. What is the meaning of "it is not necessary" or of the German "nicht notwendig"? The original etymological meaning of the German "notwendig" was "that which does away with need". Then the meaning becomes quite clear: For the ultimate salvation of human beings nothing is needed but word and sacrament and the response to them: faith. This shows clearly that it is less a statement on the unity of the church than on salvation and the redemption of human beings.
- (41) What is the significance now of the ministry of the church? The booklet of the Strasbourg Institute I have mentioned entitled "Lutheran Identity" has the following terse remark: "With the Word to be proclaimed and the sacraments to be administered, the church's ministry is also divinely instituted and it is conferred through ordination. It is Christ himself who acts through this office and its functions" (para. 28).
- (42) The ministry of the church ensures the unity of the church. When Article VII of the Confessio Augustana speaks of those human ceremonies governing the church's life that do not require a broad consensus of the churches, then the ministry of the church quite clearly does not fall into this category of *adiaphora*. Article V of the Confession states clearly: "To obtain such faith God instituted the office of the ministry." The office of the ministry is essentially connected with word and sacrament. As such it is part of the definition of the church's essence. Through the close connection between word and sacrament, moreover, it counteracts the danger of the office of the ministry becoming an end in itself.
- (43) It is the conception of the ministry that thwarts present-day efforts towards unity, especially with regard to the Roman-Catholic Church, no matter whether an attempt is made to transcend the traditional confessional identity in order to gain a more comprehensive identity, or whether an ecumenical communion is aimed at as "reconciled diversity" in which the individual traditions are kept and witnessed anew. This would mean that the confessional forms in all their diversity express the wealth of the Christian faith. This is the road we should emphatically affirm.
- (44) Reconciled confessional diversity is the expression of God's gracious will for the human family. Confessional faithfulness and ecumenical commitment need not be opposites. Each has to contribute its heritage to the encounter with and the enrichment of the others. In so doing each church must find out what is the contribution most its own. Thus the road to unity will become a road of a lively spiritual encounter and experience, of theological dialogue and of mutual

critique. In this process the particularities of the partners that have developed over the years must not be suppressed or lost sight of; in the process of lively interchange they, too, will be transformed and renewed.

- (45) This is the road we are hopefully engaged in with regard also to the so-called Lima text on Baptism, Eucharist and Ministry, the 1982 convergence statement of the World Council of Churches, produced in cooperation with Roman-Catholic theologians and submitted to the churches for comments.
- (46) In the meantime, the Vatican has submitted its response to BEM; it has called it a "primary result of the ecumenical process" (*Churches respond to BEM*, Vol. VI, p. 2), at the same time putting forward some reservations and suggesting some changes, especially with regard to ministry. Let me quote the central sentence in the response: "The nature of authority in the church is a key for the progress of ecumenism" (*ibid.*, p. 9). It follows from this: "In the teaching of the Catholic Church, although the common priesthood of the faithful and the ministerial or hierarchical priesthood are inter-related, each being in its own way a participation in the one priesthood of Christ, they differ from one another in essence and not only in degree" (*ibid.*, p. 30). And the final conclusion: "Since, in our view, ordained ministry requires sacramental ordination in the apostolic succession, it is premature to make pronouncements upon the form a public act of mutual recognition of churches and their ministries would have" (*ibid.*, p. 36).
- (47) In other words, we are still journeying together. The Roman-Catholic Church considers its continuity to be based on a tradition according to which the proclamation of the gospel is vested in the clergy, whereas what is essential for the churches of the Reformation is that they continue to stand in a tradition of proclamation that takes its orientation from Scriptures and confession. Moreover, we cannot distinguish between common priesthood and ministerial priesthood in such a way as to make them be different in essence.
- (48) The traditional constellation of the fellowship of churches has always been determined by the self-understanding of each church. We have the Roman institution of salvation promising salvation especially through the office of the priest, bishop and pope, whereas our churches, which grew out of the Reformation, emphasize salvation on the basis of the word that has come before.
- (49) The question needs to be raised whether this constellation still corresponds entirely to today's reality in which the churches are confronted with a world turned secular. I consider characteristic for this new situation what the theologian Dietrich Bonhoeffer said, namely that only those may sing Gregorian chants who clamor at the same time for the Jews; in other words, we cannot live out our churchliness and ignore the challenges of this world. On the basis of this, Bonhoeffer claimed that the church could only be truly the church if it stood up for others, if it was a church for the world. In his letters from prison in 1944, Bonhoeffer thus demands that in order to show its solidarity with the world, the church must also take on the guilt of the world. The church must cast off its privileges in order to be entirely there for others and to identify with them; in the same way as Jesus was there for others. Bonhoeffer no longer asks: Who or what is the church? Rather, what does the church do? Here he recalls the original meaning of the word church

in Greek, "ecclesia", literally, that which "is called out".

- (50) However, we must be very careful lest the opposition to self-seeking clericalism turns into a functionalizing of the church which would have to lead to its self-dissolution. My difficulty with this conception is that not only would the people's church be literally sacrificed but also that, by demanding a "church for others", the service of the church would factually take the place of word and sacrament as essential marks.
- (51) The principle that the church's identity needs to be found in service would be profoundly contrary to the gospel. For the gospel frees from the law; it liberates Christians for service to the neighbor. Thus the Christian community is the communion of those who have experienced grace and continue to experience through word and sacrament that their salvation and their freedom is assured. We will need to be careful that with regard to the various "genitive theologies" (theology of revolution, of liberation, of poverty) the context does not prevail over the biblical text and the promise of salvation and that the church ends up merely performing services; after all, its essential task is to be *creatura verbi*, the form of the gospel. Here it is good to recall Article VII of the Augsburg Confession: "<The church> is the assembly of all believers..." This is what needs to be the pivot leg; the free leg, which one can only use once the other leg is firmly anchored - this, then, is the church's engagement in the world.
- (52) 4. How do we now define the ethics which should govern Christian action in the world according to a Lutheran understanding? Christian responsibility for the world is obedient participation in God's action in this world. God does not want this world to be eliminated by his gift of redemption, but rather that his redemption should take place within and with this world. Gerhard Ebeling has defined Lutheran ethics as "ethics of the secular domain" which does not aim at religious rule, not at moralizing this world, but is in the service of the world.
- (53) I have already referred to these very roots of Lutheran ethics. Both churches and Christians are free to turn to the needs of this world because through their faith they have been freed from the worry about their own salvation, as Luther explains in the essay on "The Freedom of a Christian". Thus many energies and capacities are released to turn to the neighbor, to "become Christ" to him/her, as mentioned earlier. - The dogmatic question having been solved, ethics can begin.
- (54) If all churches and Christians act correctly, then God's lovingkindness towards humans will be felt like a *cantus firmus* in spite of all differences of insights and opinions that are found in this world, in spite of all the efforts made for this world.
- (55) Affirming this world includes brotherly/sisterly care for everything created; in fulfilment of the task of shaping this earth given to humans according to Genesis 1. Yet humans are not to rule high-handedly. According to Genesis 2, they are at the same time to preserve and protect the earth. As we sing in one of our German hymns, "What our Lord created, he wishes to preserve".
- (56) In the course of our history, we Lutherans have often, because of our preoccupation with the redemption in Jesus Christ, neglected this

task of preserving the world. We have not fully developed the First Article of the Creed, but have made it subordinate to the Second Article and thus devalued it. We have consequently largely lost sight of this world and have left it to itself. Thus we have brought guilt upon us.

- (57) It is certainly true that human beings alone are made in the image of God; human beings alone are equal partners of God because they are the only beings that are aware of the grace of creation and are able to thank God for it. But this does not mean that we humans can do what we want with the other creatures, rather, that they are fellow beings and thus out of reach of arbitrary manipulation.
- (58) I would like to put particular stress on this in view of the increasingly sophisticated methods of making animals simply objects of exploitation, in view of the ruthless use of the flora, the short-sighted clearing of woods and primeval forests. For me such aspects of selfishness make it frighteningly clear that there is what I would like to call a Lutheran awareness of sin ("Sündenrealismus"): human beings are essentially marked by permanent sinfulness. For this reason I welcome and am grateful for the way that many legal judgements and parliamentary bills show a change of attitude towards the protection of nature and of animals; and animals are no longer seen as inanimate objects or assets that can be made use of but as living beings entrusted to humans for their special protection and particular care.
- (59) Where the authority of human beings in terms of Genesis 1 and 2 is arbitrarily misused, I think resistance is indeed necessary. I consider it proper for Christians to raise their voices in favor of voiceless nature, not in a general lamentation but by clearly identifying the damages done and those who cause them, and also by examining soberly whether or not they themselves are part of those who benefit from such developments and by examining where they can concretely change their own lifestyle.
- (60) 5. The norm for our proclamation, our confessing and our action must be the Holy Scriptures, understood in terms of their very core, that which "inculcates Christ" ("was Christum treibet"), as Luther once formulated it. We must be quite clear that our witness can be rejected as well today as it was when Jesus appeared and claimed to be God's Christ. That message was the watershed as it is today.
- (61) Proclamation and they that proclaim the gospel share a community of fate. These experiences easily tempt us to mark down the unreasonable claims of the gospel, for instance, by holding back that God's judgment is announced for the whole of creation and of humanity, by in a way granting a discount on the biblical statements. However, such reductions are off limits for us if we take the message of the redemption through Jesus Christ seriously.
- (62) We are called to give account of our faith, called to confession, i.e., to intensively seek for the truth of our proclamation. One criterion is the revelation according to which God's message is addressed first of all and above all to the preacher him/herself, against the old Adam. It is only in this way that the gospel remains what it is: the inalienable truth that concerns all of us.
- (63) The struggle for absolute commitment to the recognized truth was at all times the proprium of Lutheran theology. Today, we still owe

this deeper awareness of truth to the other Christian churches with which we are engaged in ecumenical dialogue. We owe our dialogue partners in church and world the truth by which we can live or die, as Luther put it in his famous Invocavit Sermons of 1522. "We cannot do anything against the truth, but only for the truth" (2Cor 13:8) is a good Lutheran saying because it is based on the Bible. If for no other reason than this deeper awareness of truth, the Lutheran contribution is urgently needed in the ecumenical movement.

REPORT OF THE GENERAL SECRETARY

- (1) This meeting of the Executive Committee will be special in many ways. It is a time for reviewing where we have come since the Assembly in Budapest. It is also a time to look ahead and be open for the future. In six months the Eighth Assembly of the Lutheran World Federation will hear the reports on the work of the Executive Committee, Commissions and staff since Budapest, and take decisions that are decisive for the life of the Federation for a new working period.
- (2) I believe it is right to say that many of the decisions to be taken by the Assembly will depend on the deliberations and decisions of this meeting of the Executive Committee. It is in your mandate to provide leadership and give direction up to the closing day of the Assembly.
- (3) This meeting of the Executive Committee will be different from the previous four, also with regard to the agenda and working style.
- (4) The reporting from the commissions will be in the form of the five-year reports which are presented for your approval before they go to the delegates for discussion at the Assembly.
- (5) The five-year report of the General Secretary on behalf of the Executive Committee, needs your careful attention since, in a special sense, it will have to be your own report. The draft before you has been written by Dr. Eugene Brand in consultation with colleagues. I am sure that you will appreciate the terse "matter of fact" style, which leaves the Assembly to pass judgment on whether we have been faithful to the mandate given to us.
- (6) The Agenda Committees will be expected to scrutinize all five-year reports and propose whatever amendments are needed to satisfy the Executive Committee that the work of this period is adequately described in relation to the program laid out for us at the Budapest Assembly. It is my hope that when the Agenda Committees report to plenary, we will take time to have an extensive, critical review of our contribution to the history of the Lutheran World Federation in the period between Budapest and Curitiba.
- (7) The agenda before you contains a number of issues which call for policy discussion and decision. Let me highlight a few:
- (8) Following the initial discussion on the churches and the international debt crisis in Addis Ababa last year, staff has developed a new draft paper which was debated at the World Service Commission meeting in Montreux in April this year.
- (9) The comments of the Commission are forwarded to you together with the draft paper. The importance of this issue needs no further explanation. We are called to lend critical, moral guidance to those who shape the economic realities for what easily could be half of the world's population. The international debt crisis is a life and death issue, which needs to be given a human face. The cold figures of economic statistics need to be transfigured into personal life stories. Former Tanzanian President, Chairman Julius Nyerere who heads the South

Commission has urged that the poverty stricken nations put children before debts:

- (10) "At present the majority of our children are not healthy, and not being educated. Malnutrition is increasing, school attendance decreasing, and many health centres are without basic drugs. It has been estimated that some 333,000 African children died in 1987 who would not have died had social progress been maintained at the rate of the 1960s and 1970s.
- (11) But debt servicing goes on; money is somehow made available by Africa to pay the Northern bankers. Should we let our children die in order to pay our debts?"
- (12) The South Commission, composed of 28 members from all parts of the developing world, is an independent initiative of the South and entirely financed by voluntary contributions from developing countries. It began its work in 1987 and is expected to present its report and recommendations in 1990. The churches should be ready to respond to the call of this commission as we are responding to the report of the Brundtland Commission on "Our Common Future". We are called not only to express indignation but also moral conviction to an issue which can be solved only by decisive political actions by the industrialized powers: Western Europe, USA and Japan. A case can be made that unless there had been a popular peace movement involving ordinary people in marches and protests and in advocacy for viable alternatives, there would not have been the necessary political climate for the recent significant progress between the superpowers on disarmament. Can the same popular support be mobilized to bring decisive political action to resolve the debt crisis?
- (13) You are also asked to assess a policy review of great significance for our work as a Federation. The paper on Reflections on Christian Witness and Partnership in Service has evolved through a lengthy and critical process of self-study and dialogue in the Department of World Service, in Cabinet and in the Commissions. Related agencies and field staff have participated in this process which, in many ways, provides a model for long-term evaluations as well as policy reviews of important sectors of our work. The five-year report from the World Service Commission and the paper on Partnership must be read as complementary in providing a basis for adequate ways to express our global diaconia.
- (14) Based on the direction given at our meeting a year ago, the Department of Communication has continued to work on the proposal for an Ecumenical News Service. The Commission on Communication has given general support to the direction of this work. In the course of this year as refinement of the proposal has taken place, greater clarity has been gained with respect both to the strong and weak sides of the project. Cabinet has reviewed the project in its present form and is in support of its implementation along the lines of the document before you.
- (15) It is important to note one significant change in our perspective. An Ecumenical News Service (ENS) is not primarily to be viewed as a means of reducing work and costs within the parent organizations but rather as a better way, professionally and ecumenically, to serve global media with religious news and comments.
- (16) The Commission on Studies has presented you with a document of great significance for the reshaping of the Federation's theological work. The perspectives developed in this document should be taken into account both in your discussion on the five-year report and in the discussion on structures.

- (17) A major documentation has been provided on the issue on Confessional Integrity: Southern Africa. This documentation leads up to the reports from the two pastoral delegations which have visited South Africa and Namibia and are also before you for information and action.
- (18) Your assessment and possible decision at this meeting on the future status of the two churches suspended by the action of the Budapest Assembly will greatly influence the discussion at the Assembly in Curitiba, and might even determine whether we will need to discuss that issue at all during the Assembly.
- (19) In addition to the aspect of confessional integrity and the suspension issue, the Executive Committee will be informed about the process towards the independence of a democratic multiracial Namibia, and how the LWF is serving its member churches in the phase of transition and nation building.

South Africa: The Future

- (20) As the day of liberation comes to Namibia, it is time for us also to consider a new phase in the churches' contribution to reconciliation and a free and just society in the Republic of South Africa.
- (21) The LWF remains committed to a process of change in South Africa which will bring full and equal political and social rights to the disenfranchised black majority. There can be no relaxing of our activity to dismantle the legalized racism of apartheid and bring to an end a system which is repugnant to every person who values human dignity and justice.
- (22) It is clear that our commitment to these goals must be intensified on many levels. This includes better education, increased economic and political pressure, and support to the Frontline States as well as to those South African leaders who are best able to express the will of the people for freedom.
- (23) At the same time a greater degree of imagination and creativity is required if we are to be able to contribute in a positive way to the dynamics of change in the Southern Africa region. It is my conviction that we must be willing to use the resources, as well as the good offices of the LWF, to help formulate a more adequate expression of the international resolve in order to bring about an orderly transition to democratic society in South Africa at the earliest possible time. This means initiating a process of bringing together the various proposals for change in South Africa into a concept or a model which is clear, comprehensive and capable of receiving international acceptance.
- (24) Here the example of Namibia is edifying. During the course of the Namibian struggle for independence, a number of important decisions by international bodies have served to consolidate opinion and to express the obligation of the world community to implement a mechanism for independence. I recall for example the historic Advisory Opinion of the World Court of Justice in 1971 or U.N. Security Council Resolution 385 of 1976. Yet the turning point in the Namibian struggle came on September 29, 1978 when the United Nations Security Council unanimously adopted Resolution 435. This historic resolution, which is being implemented at the present time, became not only a statement of international obligation; it also became a rallying point for all people committed to an orderly transition to independence through free and fair elections under the auspices of the United Nations. Resolution 435 was a compromise with obvious weaknesses, but it stood the test of

anti-liberation attacks and served to amalgamate a united international and national liberation front.

- (25) Examples from other situations could also be mentioned. Though it is still waiting to be implemented, U.N. Security Resolution 242 of 1967 expresses international resolve to establish "a just and lasting peace in the Middle East". The conflict between the Israeli and Palestinian peoples has occasioned the adoption of a great many U.N. resolutions during the past forty years, but none has either expressed the international will or defined the implementation mechanisms as has UNSC Resolution 242 (1967).
- (26) With respect to actions against the racist system in South Africa the United Nations has also adopted a large number of resolutions. Since 1960 nearly one hundred resolutions of the UN Security Council and General Assembly have been directed against South Africa's apartheid policies. These have dealt with military and nuclear collaboration with South Africa, the relations between Israel and South Africa, comprehensive and mandatory sanctions against South Africa, investment in South Africa, women and children against apartheid, political prisoners in South Africa, an oil embargo against South Africa, an arms embargo against South Africa, to name but a few.
- (27) Yet there is no single resolution which has been able to galvanize public opinion on the future of South Africa. No single resolution has been able to express the international obligation to the goal of an equitable society or the mechanism through which that goal can be reached. What is presently needed is not simply another resolution, but a resolution which could have the same function as UNSC Resolution 435 in Namibia, namely a focus and rallying point around which people of goodwill in the international community, within and outside of South Africa, can find common purpose.
- (28) In preliminary discussions with politicians, church leaders and others who are committed to swift and peaceful change in South Africa, it has become clear that such an expression of common will and purpose is necessary at this time. We have been encouraged to take the initiative in facilitating a process among governmental and non-governmental organizations which would be designed to develop such a model.
- (29) I will therefore ask you to authorize that as a first step, a small working group be established to consider the viability of this proposal. The working group would seek the counsel of church leaders, United Nations personnel, leaders of liberation groups and representatives of governments. It is my hope that this idea, if supported by the findings of such a working group, could be given further attention at the Assembly as a step towards that day when we can truly say that the Lord has responded to the cry of his people in South Africa by providing for their liberation.

The Palestinian-Israeli Situation

- (30) At the Executive Committee meeting in Viborg 1987, the ground was laid for a more concerted effort by LWF to contribute to reconciliation and peace with justice in the Middle East. The Palestinian uprising, the Intifada, now in its third year, has both added urgency to the issue and led to new dynamics in the hitherto stalemated situation. In the follow-up of the public statement and the resolutions from the Viborg meeting, two LWF delegations have visited the area: one staff delegation in 1988 and an Executive Committee delegation in February, 1989. Parallel to the sending of these delegations, constant contact has been

kept with a variety of church, state and other political and diplomatic authorities and groups. LWF has thus interpreted our concern directly to both the President of the State of Israel, Haim Herzog, and to the Chairman of the PLO, Yasser Arafat.

- (31) The developments over the last two years have added new urgency to the Jewish-Christian dialogue which has had a high priority with the LWF for years. It has also added a new dimension to our theologically based relationship, that of considering the political, cultural, social and economic realities as they shape the fate of the Palestinian and the Jewish peoples in Israel, Jerusalem and the Occupied Territories.
- (32) With our Jewish partners in the dialogue, we have now initiated a two-track approach where the dominant theological and the political issues are treated as distinctive aspects in an integrated way. The first of a series of annual meetings with such an agenda was held in Geneva at the end of June between the LWF and the International Jewish Committee for Interreligious Consultations (IJCIC). Further LWF Consultations are also foreseen with, among others, the Middle East Council of Churches.
- (33) Essentially the findings of the Executive Committee Delegation's report which is before you, affirm the actions of the Viborg meeting. This report is accompanied by a brief overview of LWF activities over the past year (Exhibit 10.1.3.). A proposal from the Commission on Church Cooperation to install an LWF liaison office in the area, requires your attention and decision. It is our conviction as staff that the Special Fund for Peacemaking, which was established last year, has greatly enhanced our witness and service for peace and justice in the Middle East and Central America, the two areas covered. It is our hope that the Executive Committee will endorse a proposal to extend this Special Fund for Peacemaking for a new period and that our member churches will continue their generous support.

European Ecumenical Assembly - "Peace with Justice"

- (34) For many of our member churches in Europe, the European Ecumenical Assembly at Basel during the week of Pentecost this year was an outstanding event. Jointly prepared and carried out by the Conference of European Churches and the Council of European (Roman Catholic) Bishop's Conferences, the Basel Assembly represents the first significant stage in the Conciliar Process for Justice, Peace and the Integrity of Creation (JPIC).
- (35) In many respects the Basel Final Document can be helpful for strengthening a learning process in our churches which seeks to relate vital biblical insights to the churches' ministry in areas of justice and peace on vital biblical insights.
- (36) The Basel document needs to be studied and received by our member churches and should be used to inspire and inform our discussion in Curitiba.
- (37) The Basel meeting provided an opportunity for the European churches to voice their support to the vision of a Europe without ideologically conditioned walls. The LWF has, in its many actions and programs and indeed in its very essence and existence through its entire history, promoted a vision of Europe as a common house. But ours is a global vision, which implies commitment to a Europe which is more ready to share its financial and other resources with other parts of the world.

- (38) [For a reflection on the changing situation in Europe towards 1992, and the role of the churches from an LWF perspective, permit me to refer to my address in connection with the 2000 Anniversary of Bonn earlier this year which has been made available to you.]

Towards An LWF position on "Just War"

- (39) In a letter dated 29th May 1989 the Federation of Evangelical Churches in the GDR informed us that churches in the GDR are endeavouring to produce a "binding and relevant exposition of CA XVI" which will define more clearly the relationship of Christians to questions of civil authority. It is well known that the text includes the following: "It is taught among us that ... Christians may without sin ... engage in just wars ..." (German text). Behind this study project lie the urgent discussion of peace in the light of the danger of nuclear war as well as the concern to produce a definitive statement for all churches of the Lutheran confessional tradition. If the integrity of the Confessio Augustana as a confessional statement to be maintained within a new historical and political situation, which raises new questions about concept of a "just war", then the need to re-interpret this section in the confessional writings becomes apparent.
- (40) The church leadership of the Federation of Churches in the GDR was aware that this question concerns all churches of the Lutheran confessional tradition. Its suggestion that the LWF member churches participate in a process to review the interpretation of CA XVI, in light of contemporary realities, is therefore welcome. It supports the findings of the LWF's 1987 Consultation on "Theology of a Just Peace" as well as the LWF Executive Committee (Munich 1986) statement that "the doctrine of 'Just War' should be replaced by a doctrine of 'Just Peace', which aims at declaring the production, threat and use of nuclear weapons to be a violation of the purposes of God our Creator, Giver and Redeemer of Life."
- (41) It would be my proposal that we gratefully seize on this suggestion in order to show through it - within the Conciliar Process for Justice, Peace and the Integrity of Creation - the importance we attach to the link between confession, moral responsibility and ecumenical commitment. Within the next months, a small group of experts might be able to get together to discuss questions of content and structure for this consensus-building process. The churches of the GDR have already let us have a draft text which could serve as the basis for discussion. I am sure that such a process would both broaden our understanding of the current tasks in the work for peace and give more relevance to our Christian confession. This would also be in line with our previous discussions and support for an Ecumenical Council for Peace in the future.

Ecumenical Decade of Churches in Solidarity with Women

- (42) In Viborg, the Executive Committee recommended that our member churches and the Geneva Secretariat, support and actively participate in the Ecumenical Decade in Solidarity with Women. It is a joy to see the responses of the churches. Reports from women leaders in church and society from various parts of the world to the women's desk, have indicated that Lutheran Churches are working in cooperation with other churches to educate their members on issues related to women.

- (43) Our Geneva women's desk is working together with the WCC sub-unit on women in providing information and planning strategies which could be used to guide the events of the decade!
- (44) It has now become clear that we cannot actively participate and support our churches in their programs without a budget. The Commission on Studies endorsed a request from the women's desk that a decade fund be established and be made accessible to other departments for decade events. Churches do need to express in concrete ways that they stand in solidarity with women. This decade provides that space, and our investing in it financially will be a sure way of standing in solidarity with women.
- (45) A Convocation of African Women Theologians, to be held in Ghana later this year under the auspices of WCC Program of Theological Education, will receive financial support from LWF in order to facilitate the participation of Lutheran women in this significant event.

Chain of Hope

- (46) Moved by the assassination of the respected Baptist teacher in El Salvador, Maria Cristina Gomez, women in the LWF and other groups in the Ecumenical Center gathered together to form what has come to be known as the "Cadena de la Esperanza" or "Chain of Hope" - Maria Cristina Gomez. "The Cadena" very quickly developed into a movement of women around the world who have vowed to honor the life of Maria Cristina Gomez by expressing solidarity with the women of El Salvador at this difficult time in the history of that country. The initiative grew out of a combined meeting of the Latin America Council of Churches (CLAI) and the Lutheran World Federation held on April 14 of this year. Part of the joint Communiqué from that meeting read as follows:
- (47) "It was agreed by all present that the recent kidnaping, torture and assassination of the Baptist teacher, Maria Cristina Gomez, would not be accepted as simply another in the long list of murders of persons committed to human rights in El Salvador. Rather the killing of this dedicated and highly respected woman of the church will be remembered by the ecumenical community through intensified commitment to the work of justice in that country."
- (48) These have not been empty words. Beginning on 1 May, groups of women from 21 countries around the world traveled to El Salvador to express their solidarity through worship, discussion and actions designed to bring about change. A number of the women's groups got a first hand experience of life in that war-torn country as they came face to face with situation of violent conflict. During the final days of the "Chain of Hope" over 500 Salvadoran women assembled at the University of Jose Sameon Canas to worship, share experiences and renew their dedication to the common effort for justice. During this meeting I have asked Christa Held, as our staff coordinator of this program, to give an oral report on the "Chain of Hope". I take this opportunity to thank the women in our staff all our member churches who readily responded to this call and made it a truly ecumenical testimony of Christian hope.

Communion

- (49) In my previous reports to the Executive Committee I have discussed various aspects of the concept of communion (koinonia, communio). To try to make the concept even more clear, especially in the way we have talked about it in the period since 1984, I shall put forward a series of

negatives. In doing so, my purpose is quite positive. And it is my hope that it will contribute to a constructive discussion also at this meeting.

- (50) Though the communion concept did not arise in Budapest, it was clearly articulated there in policy statements officially adopted by the Assembly - on "The Self-Understanding and Task of the LWF" and on "The Unity We Seek" which have behind them years of discussion and study documentation. In any exposition of the concept of Lutheran communion these statements are arguably more important than the addition to Article III.1 of the LWF Constitution: the mutual declaration of pulpit and altar fellowship. But all three Assembly actions, to say nothing of the developmental history behind each, form together the theoretical basis of communion as applied to the LWF.
- (51) To speak of inter-Lutheran relationships as communion is nothing more - or less! - than to apply the language of fellowship or of pulpit and altar fellowship. Nor is communion intended to say more or less than the German Gemeinschaft. Communion, fellowship, Gemeinschaft - all are standard English and German translations of the biblical koinonia and the patristic communio. Theoretically, at least, they are interchangeable terms.
- (52) To apply "Lutheran communion" to the Lutheran family of churches in no way diminishes their individual authority over their own internal affairs. In that sense it is appropriate to speak of autonomous churches. - How autonomous churches are in various political settings is a different question worth pondering.
- (53) Our understanding of autonomy should be conditioned by the Eastern Orthodox understanding of autocephalous churches. Each local church is church in the fullest sense, but no autocephalous church can live to itself alone. It is interrelated to all other churches, being bound by the gospel and the consensus of the faith. That too is essential to being church. Lutheran communion is intended to designate a koinonia of autonomous (autocephalous) churches.
- (54) Use of such a shorthand phrase as the "ecclesiology of communion" intends to highlight the centrality of koinonia in any understanding of the church. It calls us always to affirm what may be a characteristically Lutheran way of looking at communion - that there is no true ecclesial communion without confessional communion (i.e. agreement in the proclamation of the gospel). Communion describes the nature of a church called into being and nourished by the gospel and the sacraments. A "communion ecclesiology" complements other equally valid models of expressing the richness of the doctrine of the church.
- (55) A communion ecclesiology is not ecumenically divisive, it does not predispose us as Lutherans to a "catholic" ecumenical direction. Kirchengemeinschaft is central to the Leuenberg Agreement among Reformed, United and Lutheran churches. Communion is a major accent in the international Reformed-Roman Catholic Conversations, "The Presence of Christ in Church and World" (1977) and in the Anglican-Reformed statement, "God's Reign and Our Unity" (1984). Our new Lutheran-Reformed statement, which is on your table at this meeting, is entitled "Toward Church Fellowship", and makes use of the communion concept. Other examples could also be given to show how the communion concept permeates contemporary ecumenical discussion in all directions. Indeed it is precisely the communion ecclesiology which underlies the concept of "reconciled diversity". Which differences are church-dividing - that is which differences hinder or undercut the communion - and which belong instead to the fullness of cultural and historical diversity?

- (56) Finally, let me also affirm that a communion ecclesiology does not dictate a specific structural blueprint. Rather it is a way of evaluating structures - including the present structure of the LWF - to determine how well they allow the life of the churches to express the biblical (and patristic) reality of koinonia. To pass the "communion test" any structure must be transparent to the Christocentric character of all Christian community - that the church is not a voluntary association, but a people called by the gospel and baptized into Christ. Any structure must give full weight not only to autonomy but also to interdependence among autonomous churches. It is here that the "free association" language of our present LWF Constitution is demonstrably inadequate.
- (57) The Communion action at Budapest which the staff and your committees have been trying to implement was an important milestone along the way to our greater maturity as a global family of Lutheran churches and was a clear acknowledgment of our role in the whole communion of the ecclesia of God - the sign and "down-payment" (arrabon) of the coming kingdom.
- (58) No wonder therefore that the churches which most readily respond to the communion language applied to the LWF, are those who are in a special way "under the cross" and are yearning for signs of the kingdom. Those are churches who are in solidarity with their suffering people under the ills of dictatorship and persecution, poverty, hunger and illiteracy. These are often churches which are small in numbers, weak in structures, sometimes forced to become beggars dependent on the benevolence of others. These are churches who intuitively know that the people of God is one body in Christ, and that whatever promotes this truth and translates it into reality contributes to freedom, equality and unity.
- (59) The Budapest statement expresses that understanding when it speaks of LWF as an instrument for "furthering mutual participation in each others joys, suffering and struggles".
- (60) It has been edifying and inspiring to note how the theme of communion is echoed in our member churches. You will all recall how all morning devotions by the pastors and lay leaders of the host church for our Executive Committee meeting in Addis Ababa last year, developed what it means in the context of Ethiopia to be part of a communion of churches. In all pre-assemblies, this motive has been given new depth in the perspective of the life of the local church in every continent.
- (61) The Budapest resolution on LWF as a communion of churches has found its most stirring and moving expressions in such places as the German-speaking Lutheran congregations in the Soviet Union and in our member churches in Ethiopia, Bangladesh, Philippines, Malawi, Namibia, El Salvador and in our Palestinian member church. To express his conviction about communion, Bishop Manas Buthelezi in his paper to the Africa Pre-Assembly argued that in contrast to the legal, juridical, and institutional/bureaucratic connotations of the word "federation" the word "communion" expresses a different theologically qualified reality.
- (62) One warning note is, however, often sounded as the concept of communion is being applied to LWF. Don't let us excel in "communion language" if we are not ready to translate it into structures, programs and institutions which reflect a readiness to regard all the member churches of the Federation as equal. Communion must be seen in relation to established realities of dependence and domination by churches of history, wealth, size, culture and power.

- (63) There seems to exist a fear that the commitment to this vision of communion is not yet strong enough to overcome unjust relationships between member churches as they presently exist.
- (64) The challenge before us may aptly be summarized in the words of Budapest, that the member churches of LWF "become more and more a conciliar mutually committed communion".

Nordic Papal Visit

- (65) The visit of Pope John Paul II to the Nordic countries in June of this year was an historic occasion. Not only was it the first time this Pope had visited a series of countries where Roman Catholics are a very small minority of the Christian population; it was the first visit ever of a Bishop of Rome to the ancient Nordic Christian centers: Roskilde, Nidaros/Trondheim, Thingvellir, Turku and Uppsala. On all sides the visit has been pronounced a success.
- (66) It was, of course, a pastoral visit of the Patriarch of the West to the Nordic Catholic churches. But from the beginning it was clear that the ecumenical aspect - primarily Lutheran/Roman Catholic relations - would be a major factor. And it was. On both sides. The many addresses and sermons together with the news reports which have been sent to us here in Geneva make that clear.
- (67) The chief ecumenical greeters were, without exception, Lutheran bishops. They spoke on behalf of their Lutheran constituencies, and it was right that local Lutheran-Catholic relations were in the foreground. But today I wish to look at the entire visit from a global Lutheran perspective.
- (68) Firstly, it is unlikely that such a journey would have even been contemplated had we not been in dialogue with the Roman Catholic Church for more than two decades. It is impossible to overestimate the role our bilateral dialogues have had in creating a climate of mutual trust and confidence. That climate allowed for some very frank and even sharp exchanges without destroying the over-all spirit of Christian mutuality.
- (69) Secondly, the symbolic impact of the Pope and Lutheran leaders uniting in common prayer can only support and encourage local ecumenical endeavors. If the Pope and the Archbishop can embrace before the altar of the cathedral, surely nothing hinders parishioners and local pastors from praying and working together. These local symbolic acts have also put the ecumenical question in each Nordic country very concretely. From our LWF vantage-point, one saw a great potential for "reception" of bilateral results since for many the Roman Bishop and the Vatican now exist on a concrete and personal level. One has met the bishop and experienced both the warmth and power of what he represents. In some instances, the critical edge of public opinion has not been against the Pope but against their own church leaders. For many secularized Nordic church members, the event of the papal visit became a new encounter with the Gospel of Christ, communicated with love and warmth. In that sense, the visit was an act of evangelization.
- (70) Has the visit also made the value of a type of Petrine Office in the universal church more plausible? There is a growing consensus that in our kind of world, the Christian community's impact could be strengthened by a clear, internationally identifiable voice. With the present Pope, of course, it cuts both ways. His strong persona and his skill in dealing with large gatherings and events is obviously a major factor in his positive impact. But it would be both cynical and untrue to reduce the matter to those terms. However, it must also be said that in spite

of the genuine compassion and love for people which he exhibits at every opportunity, John Paul's is an authoritarian voice. And it is precisely the issue of the exercise of authority that caused the break of the 16th century and which still today makes the successor of Peter the chief obstacle to ecumenical rapprochement. That was said by Paul VI himself. And yet this Pope comes - even in Lutheran lands - not as a stranger, but as a brother in Christ, perhaps even as a father in God. And his functioning in worship on an equal footing with Nordic Lutheran bishops gives one a glimpse of how a true primus inter pares could function.

- (71) Thirdly, there was the ecumenical message itself. Taken together, the Pope's various affirmations of ecumenical progress and the promised dedication to even greater efforts constitute an overwhelming testimony. Perhaps especially significant for our work were his words in Norway about the work of the Lutheran-Roman Catholic Joint Commission: "The results of this dialogue must eventually be evaluated officially by the authorities which commissioned it". This statement is in line with the affirmations given by both sides during our official delegation to the Vatican in 1988. Consequently, a plan for reception of this dialogue is being developed by the joint staff group of the Council for Promoting Christian Unity and the LWF also agreed during the visit to the Vatican last year. If the details of this Pope's ecumenical vision are not completely clear, his commitment to that vision is indisputable. We should bend every effort to build on that commitment.
- (72) Surely, however, the Nordic visit must have made an impact on the Pope himself. He entered what is technically "foreign territory" as a brother and was received as a brother. Not by a minority of Protestants among an adoring throng of Catholics, but by a majority of Protestants in a cultural ambiance that is clearly non-Catholic. It was not just that he could warm to the pre-Reformation Catholic past of countries he visited; he had to confront centuries of Reformation tradition and a clearly Christian present. There is every reason for LWF to be grateful for the various Lutheran statements in our member churches about the urgent pastoral need for concrete steps toward unity.
- (73) What the Pope saw of his flock in the Nordic countries is what many of our so-called minority churches experience vis-à-vis a dominant Roman Catholic presence, particularly in Latin America. We are especially happy when increased Roman Catholic-Lutheran cooperation occurs in such situations. I have in mind the active participation of the Central American Bishops' Conference in our delegation's visit to that part of the world and also of the participation of a Catholic bishop from the United States. The role of the Lutheran Church in El Salvador, a tiny minority in a Roman Catholic environment has set an example of how our relationships can be ordered regardless of asymmetry in size.
- (74) Papal visits have become a major factor in the ecumenical realities of our day. Many of our member churches have received John Paul II on his 42 international visits. Perhaps it is time for us as a Federation to ask what these visits have meant for Lutherans locally and what they mean for the whole communion. You have before you a proposal for a small LWF consultation to deal with documentation and experiences from previous visits. A major part of that documentation would be the results of a Nordic consultation sponsored jointly by the Strasbourg Institute and the Nordic Ecumenical Institute scheduled for November. Pooling experiences and insights could even help future recipients of such visits to realize their full potential.

Filioque

- (75) An important item on the ecumenical part of our agenda is the final report of the ad hoc Study Group on the filioque clause of the Nicene Creed: that the Holy Spirit proceeds from the Father and the Son. The resolution from the Budapest Assembly and the description of the project are before you in Exhibit 11.1.8. The filioque study was done on behalf of the Commission on Studies by the Study Group representing both German national committees. Here is an example of how in the future the Federation may deploy its study projects without diminishing their international scope.
- (76) A few of our churches already have taken action corresponding to the Study Group's recommendations. The recommendations are very much in line with those from Faith and Order (WCC). It is hoped that this Executive Committee can put this issue before the Assembly so that the recommendations are commended to all our member churches by that highest LWF authority. That would further our relationships with the Eastern Orthodox community.

Church Growth, Mission and Evangelism: A Global Mandate

- (77) A more significant endeavor of the Lutheran World Federation since the Budapest Assembly was the preparation of the statement, "Together in God's Mission: An LWF Contribution to the Understanding of Mission." This statement, you will recall, was adopted by the Executive Committee at its 1988 meeting. It is a paper which raises serious issues: concerning the Trinitarian basis for mission, the changing context of mission, contemporary mission frontiers and challenges, the renewal of the church in mission, and the urgency of our common missionary task. How, we might well ask, can the insights and affirmations of this statement be made concrete in the lives of LWF member churches?
- (78) Take the matter of "church growth" as a case in point. The statement on mission does not use that phrase to any appreciable extent and, to be sure, it is a phrase which because of its cooption and questionable use by the "Church Growth Movement" (associated largely with groups within American Evangelicalism) does not always resonate well with those concerned for Reformation convictions regarding the gospel and the church. Nevertheless, mission and evangelism do call for church growth with integrity. Should we be developing an understanding of and commitment to renewed church growth within the Lutheran communion of churches?
- (79) At the Curitiba Assembly we will consider, under the rubric of the cry of God's people for salvation, our life in an era of secularism and religious pluralism. Large Lutheran churches in the prosperous but secularized West suffer the torpor of an average attendance at worship of 4%, 5%, or even less. Far from a situation of growth, that is the sign of decline. Impoverished churches in the South, on the other hand, often show signs of astonishing growth. Churches in Brazil, Nigeria, Ethiopia, and Madagascar are among the many cases in point. Attendance at worship in parts of Indonesia is far above 40% of baptized membership. Are there in such facts clues both to the depth of our relevance and our very survival as churches?
- (80) Our statement, "Together in God's Mission", is in danger of the languishing death of so many ecclesiastical pronouncements unless it actually results in "joint action." Action for a comprehensive and relevant witness to all of God's world, action for a renewal of churches in mission and growth. The next period of LWF life should be marked by

concrete dedication to responsible church growth in whatever context our churches live. This is a challenge we must not evade.

- (81) The DCC Secretary for Africa, Dr. Noël Rabemanantsoa, in his address to the Pre-Assembly in Yaounde, Cameroon, noted the increasing involvement of African member churches in mission in neighbouring countries in addition to their age-long involvement of evangelism in their own immediate environment.
- (82) "The evangelism project includes mission in cities and industrial areas, faith in action, and joint mission boards for different countries where new churches have been established. We are happy that the Lutheran churches in Africa show an ever greater interest for mission in neighbouring countries. The Evangelical Lutheran Church in Tanzania (ELCT) has sent missionaries to Kenya, Zaire, Malawi, Zambia, Burundi and Mozambique. The Evangelical Lutheran Church in Namibia has sent missionaries to Angola and Senegal. The Evangelical Lutheran Churches in Zimbabwe and Botswana are part of the Joint Mission Board for Malawi; the Evangelical Lutheran Church in Southern Africa is part of the Joint Mission Board for Mozambique; the Ethiopian Evangelical Church Mekane Yesus is interested in missionary work in Zambia; the Lutheran Church of Christ in Nigeria and the Lutheran Church in Liberia are interested in missionary work in Sierra Leone, and the Malagasy Lutheran Church is interested in close cooperation in mission with French-speaking churches in Africa.
- (83) The new element in the Joint Mission Board is the setting up of an ongoing cooperation between a number of Lutheran churches in Africa and some overseas missionary agencies for mission in a specific country of Africa. This facilitates the sending of African missionaries, who are both less expensive and closer to the local customs. What still needs to be achieved is the setting up of a joint mission board for a whole region, within which the issues of all the member churches would be discussed and their resources made available to all. This would avoid having several small meetings every year and foster the unity and the harmonious development of the area concerned."
- (84) What is reported from Africa certainly is indicative of the trend on all other continents which previously were regarded exclusively as recipients of mission outreach from the north. The case for a global holistic mission intrinsic to all and every church by its very nature of being a church, has gained momentum. It may truly be said that the churches in this process are increasingly liberating themselves from structures of dependency to a mature self-hood in a global partnership in mission.
- (85) I do not think it is too much to say that LWF has played a crucial role in facilitating this process of liberation for mission. Increasingly it is becoming clear that new steps need to be taken within the framework of the LWF to assist member churches who are still dependent on foreign mission boards for such matters as the salaries of their pastors and who therefore are very vulnerable to pressures from outside. Whatever is developed in the future to meet these needs must avoid the pitfall of becoming a new structure of dependency, this time relocated to Geneva.

Youth and Worship

- (86) In the area of youth work, I wish to draw your attention to one event that has given reason for particular joy. This was the workshop on "Worship - Source of Renewal" which took place from 25 June until 1 July this year at the Château de Bossey. It was a gathering of young people

from churches throughout Europe who discussed ways to make worship more meaningful and attractive to youth:

- (87) "We feel it is important to react without delay, since most of the churches we represent already observe a slow disappearing of youth from the church."
- (88) The participants wished to share their findings with the LWF member churches through a brief but pointed message highlighting the worship life in the local congregation as a source of renewal of our churches.
- (89) "We feel that it is very important to renew our worship as it is the centre of our Christian life. In worship we meet together as a community to confess our faith, share our belief and be strengthened by the Holy Spirit."
- (90) There is a very close connection between worship and the whole life of the congregation. For us, worship means not only the worship service we hold on Sunday (Saturday, Friday, ...) but also our worship in our everyday life: an active prayer life, reading God's word and serving our neighbours. The worship has to encourage us in our responsibility for/towards the world. We worship for the world as well as for ourselves.
- (91) The community we form can only develop spiritually when both of these perspectives of worship are fulfilled."
- (92) This consultation is a very encouraging sign of the growing understanding among the young people in our constituency for a spirituality which is genuinely biblical and contemporary. It is an issue which needs to be high on the agenda for the Federation in the years ahead.
- (93) We pray and hope that the worship life at the Assembly will add further impetus on the road to the renewal of worship in all its aspects in our member churches.

Restructuring

- (94) The Structure Committee is presenting its final report to the Executive Committee at this meeting, following an extensive process of consultation. Without preempting the presentation of the report from the Committee Chairman, let me make a few observations.
- (95) The restructuring process has been dictated by the confluence of four factors:
 - (96) 1. the need to seek organizational expressions which better promote and express the self-understanding of the LWF as a communion of churches;
 - (97) 2. the general consensus that a more holistic approach to the mission of the churches is required;
 - (98) 3. the repeated call for an LWF structure that more clearly reflects unity of purpose, coordination and cooperation between all units and programs of the Federation;
 - (99) 4. the financial realities both in terms of income and expenditures which make it imperative to seek a balanced budget by reduction in costs related to staff and to decision-making procedures.

- (100) Cabinet has accompanied the work of the structure committee as requested, and in keeping with staff responsibilities.
- (101) The last review of the documents before you, including the financial document, took place only one week ago. I am pleased to inform you that the Structure Report from your committee has the support of Cabinet when it comes to the underlying concept for restructuring, the proposed departmental structures, the organization of the decision-making processes, the total level of staff and the budgeting implications. It should be acknowledged that different preferences exist in Cabinet as to the optimal location of a couple of programs. However, all members of Cabinet have expressed that if their first choice in this respect cannot be met due to the total design of the new structure, they also see the proposed configuration of desks and programs as a viable solution and are ready to work with that. Thus the proposal is seen as an acceptable compromise by some, while the majority of Cabinet members sees it as a very good solution.
- (102) A general consensus also exists in Cabinet that restructuring needs to go ahead now.
- (103) Following a policy decision by the Executive Committee and ultimately the Assembly, a number of issues need to be dealt with as matters of regular management and administration responsibility.
- (104) Our Cabinet takes into account that further detailed work needs to be done with respect to such issues as the exact number of staff to serve in each desk and the delineation of responsibilities. Cabinet's support of the proposal further presupposes that relocation of certain functions does not in itself imply a reduction in the level of services in special programs rendered to member churches, such as communication, community development, leadership training, etc.
- (105) In the area of CDS in particular, the consensus takes into account that the identity of the projects will be maintained. This of course also applies to projects located in other units. For all services, including that of development, the struggle for adequate staffing will be crucial. A solution can only be found in a collegial process where all legitimate concerns are seriously considered and where in the final decision the limitation of staff is observed. These are management tasks which we can begin to address more concretely only when we have the policy decision of this Executive Committee meeting, of course with full recognition of the fact that it is the Assembly that has the final word.
- (106) During the entire period of preparation for restructuring, close contact has been maintained between my office and the Staff Representative Council (SRC). The SRC has been invited to play an active role in a possible period of transition. The positive spirit of cooperation on the part of SRC is reflected in a memo to me, with copy to Cabinet, dated 22 June, 1989, from which I quote:
- (107) "The restructuring of the Lutheran World Federation will mean that several of us will no longer work for the LWF in Geneva and many more will have their tasks and working environment considerably changed.
- (108) It must therefore be fully recognized, no matter how well founded or necessary these changes might be, that this is going to be a painful process for all concerned, and that the ways in which the LWF will deal with its various consequences, will have a considerable influence on both the overall staff morale and particularly on those that, for one reason or another, will leave.

- (109) As a Staff Representative Council (SRC) we are very much preoccupied by this upcoming situation. It is our hope and belief that we can develop criteria and measures, through a dialogue between SRC and the LWF leadership, which will make this transition as smooth, fair and constructive as possible both for the individuals concerned and the LWF as an organization.
- (110) We recognize, as staff persons with many years of commitment in serving the Lutheran World Federation, that there will be a need both for continuity and renewal in a restructured LWF. The practical implications of this on us as individuals should however not only be determined by legal requirements according to Swiss law and LWF personnel regulations.
- (111) We are therefore requesting that some additional guidelines be developed and adopted, in order that concrete life situations can be taken into account. We are convinced that such measures are not only in the interest of the individuals concerned, but also important for the future of the LWF."
- (112) This memo was discussed in a recent meeting, at which the SRC was invited to appoint representatives to a staff advisory committee which will develop guidelines and criteria for how to handle staff-related matters in a possible restructuring. In accepting this invitation, the SRC has shown that there is a commitment, both on the level of management and staff, as far as possible to seek mutually acceptable solutions to the problems ahead. I wish to highly commend my colleagues in the SRC and Cabinet for this constructive contribution.

Future Priorities

- (113) I would be remiss not to conclude this report to you with a few observations about the difficult task of setting priorities.
- (114) The Structure Committee in its report, poses the following questions:
- (115) "As priorities are determined, which programs are most important and should be retained or even expanded and which should be diminished or phased out in the light of the realities of available time and funds?"
- (116) Following the Addis Ababa meeting of the Executive Committee, it was felt that some staff work on priorities is called for without preempting the decisions of the Assembly on future programs. After discussion in Cabinet, a staff group was appointed to address the issue. In receiving the report from the group, the Cabinet felt that further discussion should take place and that the paper should not be officially submitted to this Executive Committee. They did not wish it to be seen as undue staff interference with the role and mandate of the Assembly. For staff however, the process has been very helpful and the report offers a basis for a more consistent setting of priorities in the future.
- (117) Let me share with you a few observations made by the group concerning the LWF as a mediator of church priorities:
- (118) "All churches have priorities explicitly or implicitly determined by their context and history and the spirit of the time (Zeitgeist). As an organization, the LWF cannot reflect the priorities of every member church in each situation. There are situations where priorities of member churches come into conflict with one another.

- (119) In setting its priorities the LWF has to function to arbitrate between conflicting positions and to determine collectively agreed upon priorities or concerns. In this process the LWF legitimizes certain church priorities and critically questions others. The LWF priorities have an impact on the priorities and self-understanding of the constituent member churches. Therefore conscious prioritizing is a crucial element in the life and work not only of the LWF but for the whole Lutheran communion.
- (120) The LWF is however, more than the sum total of its members. Therefore there will always be priorities which transcend the immediate interests of the member churches. The LWF is called upon to be an instrument of renewal, a prophetic voice and an encouragement for new initiatives."
- (121) With that final sentence in mind, let us, with hope and joy, go about the Lord's business in the days ahead.

THE AGENDA COMMITTEE ON THE FIVE-YEAR REPORT
OF THE GENERAL SECRETARIAT

The Agenda Committee on the General Secretariat met on 1 August, 1989 with the following participants:

MEMBERS: The Ephorus Dr. Soritua NABABAN (Chairperson)
 The Rev. Dr. James R. CRUMLEY, Jr.
 Dr. Carl Gustaf von EHRENHEIM
 Mr. Samuel GOOLSARRAN
 Ms. Aida HADDAD
 Ms. Christina ROGESTAM
 The Rt. Rev. Solomon E. SEROTE

ADVISORS: The Rev. Wonno BLEIJ
 Mr. Sören EKSTRÖM

OBSERVERS/CONSULTANTS: The Rev. Rolf DROSTE
 Dr. Karl DUMMLER

GUESTS: The Rev. Dr. Kurt SCHMIDT-CLAUSEN

STAFF: The Rev. Dr. Eugene BRAND
 Dr. Anza LEMA
 Mr. Gerhard MESSNER
 The Rev. Dr. Gunnar STAALSETT
 The Rev. Dr. Paul WEE

* * *

1. The Committee reviewed the draft of the Five-Year Report of the General Secretariat and of the Office for Interconfessional Dialogue and Ecclesiological Research (paras. 63-80, Five-Year Report of the Commission on Studies) to the Executive Committee.

The reports give an overview of the activities of the LWF during the period after Budapest, and present the work by using the emphases from the Program Priorities as structure.

2. The Committee expressed its appreciation of the report and especially commented positively on the use of the emphases to present the overview of the LWF activities.

The Committee then reviewed and reflected on the different parts of the report and proposed some amendments. It was also noted that some parts of the report can only be finalized after this Executive Committee meeting.

3. The Committee noted that some specific areas were still to be addressed in the report:
 - International Debt Crisis
 - Interdepartmental staff group on Theological Education
 - Consultation with LCA: Science and Religion
 - Aids
 - China
 - Baptism and Church Membership
 - (- A consultation with the Church of Sweden)
4. The Committee stressed the importance of consultations and cooperation with WCC and its activities and noted with appreciation that the report gave evidence of a close cooperation during the last years.
5. RECOMMENDED: that the Executive Committee accepts the report with appreciation, and forward it to the Assembly.

REPORT OF THE AGENDA COMMITTEE ON LWF/WS

The Agenda Committee on LWF/WS met on August 1, 1989 with the following participants:

MEMBERS

David Preus (Chairperson)
Nirmala Abishegam (Youth Consultant)
Hans von Keler
Käte Mahn
Karsten Nissen
Susannah Telewoda
Munshi Tudu

ADVISERS

Trond Bakkevig
Risto Lehtonen
Carl-Heinz Schmale

STAFF

Sibusiso Bengu
Christa Held
Brian Neldner
Eugene Ries

LWF/WS Chairperson Tudu opened the meeting of the Agenda Committee with a description of the work of the Commission on World Service during the past year. He then called on Director Ries to introduce the Five-Years Report

Director Ries described orally the three arms of LWF/WS - Operational Service Programs, led by Brian Neldner, is currently serving in 25 nations; Community Development Service, led by Christa Held, has carried our programs totaling USD 190 million since its beginning in 1962. The Office of Research and Social Action has steadily expanded its work, both with other LWF units and with other organizations outside the LWF.

Four areas currently receiving LWF/WS special attention were briefly described. They are:

1. Ethiopia: This year 1,600,000 will be assisted in various ways by the Joint Program of EECMY and LWF/WS. A letter of Understanding between EECMY and World Service describes their working relationships and clearly delineates responsibilities;
2. Jerusalem, West bank and Gaza: Special attention was given to the USD 4 million renovation of the Augusta Victoria Hospital, to be completed in 1990. It is the main reference hospital for Palestinian people in this area;
3. Haiti: one of the nine most impoverished countries of the world where over a million people are either impoverished, unemployed or refugees;
4. Southern Africa: LWF/WS is assisting the LWF Member Churches and the

Council of Churches in Namibia (CCN) in refugee repatriation to Namibia. So far 30,000 of an expected 40,000 refugees have returned to Namibia. Attention was called to LWF/WS preparedness in the Front Line States for any further major problems in this troubled part of the world.

LWF/WS vision and challenges for its future work were briefly outlined. Calling for major attention are the following concerns:

1. Internal refugees - people uprooted, but not recognized as refugees because they remain in their native country;
2. Urban concerns - with rural concerns up to now getting 85% of LWF/WS activity;
3. Disaster preparedness
4. Looming environmental disaster
5. Development education
6. Advocacy
7. Human Rights concerns
8. Peoples participation
9. Letters of Understanding with member Churches

Following a lively session of questions and suggestions the Agenda Committee recommends that:

The LWF Executive Committee commend LWF/WS Commission for its Five-Years Report as amended by the Committee and forward the report to the 1990 Assembly for consideration.

The Agenda Committee also discussed the proposed restructuring as it affects CDS. After hearing reports on discussions by LWF/WS Commission, CDS Committee, and Pre-Assembly gatherings in Africa, Asia and Latin America, the Agenda Committee voted (4 yes, 2 abstentions) to recommend that:

The Executive Committee retain CDS in the World Service unit no matter what structure recommendations it finally adopts.

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REPORT
OF
THE AGENDA COMMITTEE
FOR
THE CCC FIVE YEAR REPORT

- (1) The mandate of the Commission on Church Cooperation to support and facilitate the member churches in carrying out God's mission, to initiate programs when requested by the churches, and to engage the churches in the mutual sharing of resources provided the broad framework in the discussion of the Five Year Report. The Committee touched on various aspects of the Report and affirmed the wholistic understanding of mission which has been the foundation for all programs and projects of the CCC/DCC. This is the mission of the triune God which includes proclamation, service, witness, and justice,
- (2) The Committee noted the contextual nature of mission with sensitivity being given by the CCC/DCC's to the historical development of the member churches and the social, economical, and political situations in which they are called to mission.
- (3) Attention was drawn to the ways in which the work of the Commission/Department has been carried out in the regions of the Federation, yet at the same time the work has promoted the interdependence of the churches and their involvement in global mission. This approach, the committee concluded, should be continued and strengthened in the future.
- (4) The growth in membership of the Lutheran churches in areas such as Asia and Africa was received as a cause for rejoicing and a strong impetus for increased partnership of all churches in the life and work of the LWF, including initiation and support of programs, projects, and representation in decision-making bodies.
- (5) Appreciation was expressed for the competent and resourceful work of the Commission and Department and assurance was given that the mandate was actively and responsibly pursued. The Agenda Committee commends the Five Year Report to the Executive Committee for transmission to the VIIIth LWF Assembly.
- (6) As we look to the future, regardless of the organizational form the Federation may take following the VIIIth LWF Assembly, the Agenda Committee recommends that priority attention be given to the following:
 1. Emphasis on bringing others to Christ and into the fellowship of the church, making major efforts to assist member churches in urban mission, including the development of programs and strategies which can be shared and used cross-culturally.

2. Re-thinking and putting into actual practice the sharing of resources in order to include personnel and the hospitality, experience, insights and theological heritage of the churches as well as their financial resources.
3. Examining the influence, activities, and methods of other world religions (e.g. Islam, Buddhism), religious movements (e.g. charismatic) in their missionary activities particularly among youth, with a view to learning how to dialogue with them and respond in ways which meet the needs of both youth and adults.
4. Continuing the Youth and Student Programs without delay following the VIIIth LWF Assembly, drawing upon the experiences of the churches in youth work in a variety of social contexts in all regions, and focusing on ways to respond to the spiritual needs of youth.
5. Developing, with sensitivity to complex social, economic, and political factors, a multi-year plan to move forward boldly in assisting
 - a) the member churches in the Baltic countries who now have expanded opportunities for mission,
 - b) the newly emerging German Evangelical Lutheran Church in the USSR as it develops its ecclesial structure and program of proclamation, witness, and service.
6. Using all appropriate means to strengthen and support the mission of the Lutheran churches in Namibia as they engage in the process of nation building.
7. Undergirding and advancing theological education for both laity and clergy in eastern Europe, Africa, Asia and Latin America with emphasis on the exchange of both lecturers and students within each region as well as on the international level.
8. Utilizing Together in Mission: A Lutheran Understanding of Mission and the Report of the Ad Hoc Committee on Mission and Evangelism in Europe and North America as resources
 - a) for ongoing study of mission theology by the member churches, and
 - b) encouraging discussions between and among the churches.

AGENDA COMMITTEE - COMMISSION ON STUDIES

Members: Dr. Lois Leffler (Chair)
Dr. Roger Nostbakken (recorder)
Ms. Christina Berglund
Ms. Maria Gomez
Rt. Rev. Sebastian Kolowa
Rt. Rev. Paavo Yrjö Kortekangas
Rt. Rev. Gyula Nagy
Dr. William Rusch

Staff: Dr. Musimbi Kanyoro
Dr. Paul Rajashekar
Dr. Erika Reichle
Dr. Yacob Tesfai

Introduction

- (1) Dr. Reichle gave a review of the work of the Department related to the five emphases emerging from the Budapest Assembly.
- (2) She noted two factors influencing the work of the Department:
- (3) 1. Frequent staff changes thereby causing difficulties in continuity of work.
- (4) 2. Demands of restructuring and preparation for the Assembly in Curitiba. She also spoke positively of the broad representation of culture and backgrounds in the composition of both the Commission and the Department staff.
- (5) The study programs preceding the meetings of the Commission were commended. It was suggested that learnings/findings of these programs might receive wider distribution.
- (6) The Agenda Committee systematically reviewed the Five-Year Report and included in that review the CS Legacy Document (9.4.4.)
- (7) It noted the work of the International Congress for Luther Research, work on Luther and liberation theology, the study on LWF as Communion, Worship, and Stewardship and Church Economy. Attention was drawn to the importance of a team approach within the department showing the linkages between committees rather than simply working independently on departmental desks.
- (8) Note was also taken of the new program work on The Church and People of Other Faiths and Ideologies. The form of this work is theological, pastoral, educational and missiological, as Paul Rajashekar who has undertaken this work indicated. There is growing recognition of and appreciation for interfaith dialogue.
- (9) In regard to the program on The Church and Social Issues, attention

was drawn to the problem of continuity because of personnel changes in the department. The WCC JPIC process has provided a primary impetus for this work. Projects on the role of The Church in Nation Building, The Church and Civil Religion, The Church and the Ideology of National Security were initiated.

- (10) The LWF/DS Scholarship Program was viewed as a significant contribution. The Interchurch Personnel Development Service - IPDS - was reviewed in 1988 and recommendations were made. It was agreed that continuity in staffing in this Desk is important.
- (11) Special note was also taken of the work of the Lutheran Foundation for Interconfessional Research (Strasbourg Institute), in particular its study projects, seminars, special congresses, its work in interconfessional dialogues and its publications.
- (12) It was also noted that the responsibility for interconfessional dialogues is a significant and integral part of the Department's responsibility. It was the Committee's view this work should continue to be part of the proposed new department.
- (13) Regarding Women in Church and Society it was noted that the decisions at Budapest regarding representation of women in the Federation were a good policy taken seriously by the churches. In some churches changes have yet to take place. Deliberate attempts have been made by the executives of the Women Desk to work cooperatively with the other units. Two geographic areas were highlighted, namely Latin America and Eastern Europe where more work needs to be done. Leadership workshops which aim to equip women continue to be a priority. A research project on women in the LWF is underway.
- (14) The Legacy Document developed was commended and acknowledged as important to continuing work (see Exhibit 9.4.4).
- (15) The Committee commends to the Executive Committee the recommendations contained in Exhibit 9.4.3.
- (16) The Committee also wished to congratulate and thank the Commission members and Department staff for their excellent work during the past years.

REPORT OF THE AGENDA COMMITTEE ON COMMUNICATION

The Agenda Committee on Communication met on August 1, 1989 with the following participants:

Sieghilde Hoerschelmann (chairperson)
John Bachman, COC
Kleopas Dumeni
Augusto Kunert
Wolfgang Rehner

Edgar Trexler
DOC Staff

The Committee reviewed the activities and concerns of the Commission and Department of Communication as described in the Five-Year Report (EXHIBIT 9.5.1).

After having discussed the various issues, the Committee passed the following resolution pertaining to the future communication activities of the LWF.

1. We endorse the Five-Year Report of the Commission and Department of Communication for submission by the Executive Committee to the Assembly.
2. We regard communication as an absolutely essential component in the work and life of the LWF.
3. We commend the Department of Communication for abundant evidence of significant contributions to many areas of the work of the Federation and its member churches.
4. In whatever structure is recommended by the Executive Committee to the Assembly, we regard the following concerns as vital to the continuing service of the Federation:
 - a) The integrity of the News and Information Services should be preserved. In that connection, if ENS is established, an organ such as LWI should be retained in a multi-lingual form, reflecting the different interest, issues, and needs from different areas. Exploration should be undertaken to extend the reach of LWI beyond its present coverage;
 - b) Emphasis should be placed on clarifying the "public face" of the LWF. A unified Publication Service is one crucial need in this effort as is the creation and maintenance of a consistent program interpreting the life and work of the LWF;

- c) Provision must be made for the preservation of Consultative Services in communication to member churches. These services should:
- feature the distinctive style of work of DOC Consultative Services, taking into account the needs and situations of the churches;
 - continue to provide help to formulate a comprehensive approach to strategies of communication in the different contexts of the member churches in order to make communication a vital avenue of mission, education and development;
 - assist the churches to confront opportunities and problems associated with contemporary developments in technology;
 - continue to be carried on in close ecumenical cooperation with such agencies as the Department of Communication of the World Council of Churches and the World Association for Christian Communication (WACC), and in full support of LWF regional communication entities such as KALME, LUC, AND LUCIA.

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REPORT OF THE AGENDA COMMITTEE ON
INTERNATIONAL AFFAIRS AND HUMAN RIGHTS

Chairperson: The Rt.Rev. Dr. Andreas AARFLOT

Members : The Rt. Rev. Kleopas DUMENI
Ms. Aida HADDAD
Dr. Lois LEFFLER (Secretary)
The Rev. Käte MAHN
The Ephorus Dr. Soritua NABABAN
The Rt. Rev. Dr. Gyula NAGY
The Rt. Rev. Dr. David PREUS
The Rev. Wolfgang Hermann REHNER
The Rt. Rev. Solomon E. SEROTE
The Most Rev. Dr. Bertil WERKSTRÖM

Advisors: Ms. Nirmala ABISHEGAM
The Rev. Dr. Trond BAKKEVIG
The Rt. Rev. Hendrik FREDERIK
The Most Rev. Dr. Mikko JUVA
Monsignor John RADANO
The Rev. Helmut TSCHÖRNER

LWF Staff: Ms. Monika Beaux
Ms. Christa HELD
The Rev. Satoru KISHII
Mr. Friedrich KÖNIG
Ms. Kaanaeli MAKUNDI
Mr. Brian NELDNER
Dr. Leopoldo NIILUS
The Rev. Dr. Ishmael NOKO
Ms. Margrit PARATIAN
The Rev. Dr. Erika REICHLE
The Rev. Dr. Paul WEE

A. THE PALESTINIAN ISRAELI ISSUE (Exhibit 10.1.1.)

1. The Viborg Mandate

- (1) We have reviewed the situation in the Middle East in light of the Viborg (1987) actions of the LWF Executive Committee.

It is RECOMMENDED:

- (2) That the LWF Executive Committee underline its concurrence with and support of the Statement and Actions on the Palestinian-Israeli issue adopted at its Viborg meeting (1987), believing them to be timely and relevant to the situation as it exists today. We especially reaffirm the following from the Viborg document:

- (3) - The LWF seeks to use the resources entrusted to it in joining with those people of good will who seek to contribute to the emergence of secure structural relationships between Jewish and Palestinian peoples on the historic territory of Palestine.
- (4) - The LWF believes that Palestinian as well as Jewish people should have a legitimate right to live on the land of Palestine with safe and secure borders and with binding guarantees for full and equal political, economic and social life.
- (5) - It is upon this assumption, namely that both Jews and Palestinians have a legitimate claim to this land on which they can raise their children and bring forth the fruits of their labors without fear, that negotiations on the future of Palestine must rest.
- (6) - The Viborg LWF Executive Committee support the "calling of an international peace conference under the auspices of the United Nations to deal with the Israeli-Palestinian question on condition that the Palestinians be represented by individuals and groups of their own choosing".

2. LWF Delegation to the Middle East

- (7) We have reviewed the Report of the LWF Executive Committee Delegation to Israel, Jerusalem and the Occupied Territories of February 13-21, 1989.

It is **RECOMMENDED:**

- (8) That the LWF Executive Committee receive with gratitude the Report of the LWF Executive Committee Delegation to Jerusalem, Israel and the Occupied Territories of 13-21 February 1989.
- (9) Based upon the report of the delegation and the discussion in the Agenda Committee

it is **RECOMMENDED:**

- (10) - That the LWF Executive Committee strongly urge the Israeli government to comply immediately with the international standards of the Geneva Conventions regulating the administration of occupied territories and to give full application of the principles of human rights both individually and collectively;
- (11) - that the LWF Executive Committee urge member churches in the area as well as other member churches of the lwf to engage in the ministry of reconciliation, based on respect of ethnic, cultural, religious and social differences.

3. Support of WCC Actions

- (12) We have noted with appreciation the historic Statement of the Heads of the Christian Communities in Jerusalem of April 27, 1989 as well as the message of support sent by the LWF General Secretary at Pentecost, 1989.

- (13) We also have reviewed the message sent to the Heads of the Christian Communities in Jerusalem and the Statement issued on the Occupied Territories by the World Council of Churches Central Committee meeting in Moscow, USSR, 16-27 July 1989 which takes recent developments into account.

It is **RECOMMENDED**:

- (14) That the LWF Executive Committee welcome and support the WCC Central Committee's Message to Heads of Christian Communities in Jerusalem, the Statement on the Occupied Territories and the Statement on Lebanon, and that it encourage the LWF member churches, national committees and related agencies to undertake those activities suggested by these Statements.

4. Hostages

- (15) We have discussed the events of this week, especially the kidnaping of an Islamic cleric and the reported killing of an American hostage, in the light of our mandate to work for a just peace in the Middle East.

It is **RECOMMENDED**:

That the following be adopted:

- (16) The LWF Executive Committee condemns all kidnaping, torturing, killing and cynical use of hostages by individuals, groups and states.
- (17) It calls upon all parties in conflict to reject the inhuman practice of taking hostages, to free all hostages presently held, and to cease such gross violations of human rights.
- (18) Such actions not only violate human decency but also put into peril processes for justice and peace, as illustrated by the recent incidents in the Middle East.

5. The International IJCIC/LWF Joint Consultative Committee

It is **RECOMMENDED**:

That the following be adopted:

The LWF Executive Committee

- (19) - welcomes the initiative in bringing together staff persons from the International Jewish Committee for Interreligious Consultations (IJCIC) and the Lutheran World Federation (LWF) for the purpose of sharing of information, exploring critically areas of concern of both faith communities and developing strategies to address mutual problems or issues.
- (20) - understands the series of consultations between the LWF and IJCIC to constitute one extension of Jewish/Lutheran dialogue which has taken place within the LWF/DS program "the Church and the Jewish People".

- (21) - encourages the LWF/IJCIC partners to maintain its commitment to keeping the theological dimension at the heart of any studies and activities undertaken jointly which relate to contemporary issues.

6. LWF Liaison Officer for the Middle East

- (22) Having reviewed the issue of the possible establishment of the position of LWF liaison Officer on the Middle East, which had been recommended by the CCC,

it is **RECOMMENDED:**

- (23) That because of the constantly changing situation in Palestine the CCC request to appoint a Liaison Officer should be postponed until after the VIIIth Assembly and thereafter be reviewed.

B. CENTRAL AMERICA (Exhibit 10.1.2.)

CADENA DE LA ESPERANZA MARIA CRISTINA GOMEZ

- (24) It was noted with appreciation that through the CADENA DE LA ESPERANZA MARIA CRISTINA GOMEZ, a joint action of CLAI, WCC and LWF, during the period May 1 - July 10, 1989, ten groups with a total of 43 women from 21 countries visited El Salvador. They were to express solidarity, particularly with the women, in that war-torn land, share the life of the people, and disseminate as much information as possible after their return.

It is **RECOMMENDED:**

That the LWF Executive Committee expresses thanks

- (25) - to those in El Salvador who organized the ten week program and accompanied the groups throughout the program,
- (26) - to the Cadena Task Force in the Ecumenical Center who carried the responsibility for the organization,
- (27) - to the coordinators in the different countries who participated in the CADENA,
- (28) - to the 43 women who went to El Salvador, and
- (29) - to the agencies which provided the funds.

It is further **RECOMMENDED:**

- (30) That the request of the churches and groups in El Salvador to continue Cadena under the name CADENA DE LA ESPERANZA POR LA PAZ Y LA VIDA EN EL SALVADOR - Chain of Hope for Peace and Life in El Salvador - be supported as a continuing search for peace among the people in El Salvador.

C. NAMIBIA (Exhibit 10.1.4)

- (31) In presenting their reports Bishops Frederik and Dumeni expressed appreciation for the assistance which the Lutheran family through the Lutheran World Federation has provided to the Namibians during the many years of struggle for independence, so that the people of Namibia did not feel forgotten. The Federation was able to speak on their behalf and had assisted the people inside Namibia as well as their children in exile.
- (32) On the basis of reports presented on the process of transition to Namibian independence by Bishop Hendrik Frederik, Bishop Kleopas Dumeni and Mr. Brian Neldner and after discussion in the Agenda Committee,

it is **RECOMMENDED:**

- (33) - That the LWF Executive Committee urge all member churches, national committees and related agencies of the LWF to continue and intensify their support of the Namibian churches as they carry out their important work in the transition to Namibian independence, remembering them in prayer and making extra efforts to support their role of reconciliation in the nation-building process;
- (34) - That the LWF Executive Committee commend and support the leadership role of the member churches in the Repatriation, Resettlement and Reconstruction Committee as well as the Church Information and Observer Service of the Council of Churches in Namibia.

It is furthermore **RECOMMENDED:**

- (35) - That the LWF Executive Committee request all member churches, national committees and related agencies to bring to the attention of their governments the present violation of UN Security Council Resolution 435 through the continued participation of the infamous Koevoet counterinsurgency unit within the South-West African Police Force.
- (36) - That the LWF Executive Committee draw attention to the importance of monitoring the election process by an ecumenical observer team which can function independently of all interested groups and parties and thereby contribute to the holding of free and fair elections which will be coordinated by the CCN and the WCC as part of the ecumenical response.
- (37) - That the LWF Executive Committee ask member churches to use their good offices to facilitate the issuing of visas to persons needed in the support of the churches in the independence process because of the continuing delay in obtaining such visas.
- (38) - That the LWF Executive Committee, noting that the process to independence is a delicate one, urge the member churches to continue to monitor the situation after independence to ensure that Namibia is allowed to develop as an independent nation in its given environment. In this connection, the difficulties which other states in Southern Africa, especially Mozambique and

Angola, have experienced due to interference and subversion supported from outside, are cited as examples of concern.

- (39) Bishop Frederik and Dumeni drew attention to their earlier appeals to the General Secretary of the LWF for assistance in their role in the independence process and reaffirmed their request that an LWF World Service Office be opened in Namibia to provide assistance similar to that provided in other recently independent nations. After discussion in the Agenda Committee

it is **RECOMMENDED:**

- (40) - That the LWF Executive Committee takes favorable note of the aid already provided and urges the Commission on World Service to consider positively this request of the member churches concerned in finding a permanent working structure.
- (41) The Committee also heard reports and had a discussion on the declaring of an amnesty and the release of prisoners and detainees.

It is, therefore, **RECOMMENDED:**

- (42) That the LWF Executive Committee take note of these concerns which have been expressed in various media and other reports. It welcomes the recent issue of amnesty and the commitment of the parties concerned to release, without condition and under the terms of the amnesty, all detainees and prisoners. The Executive Committee welcomes this commitment as an important contribution to reconciliation vital for the emergence of the new nation of Namibia.
- (43) Furthermore, the LWF Executive Committee reaffirms its insistence on due process and humane treatment for all detainees and prisoners and, therefore, categorically deplores any action by any party concerned which is in violation of such principles.

D. SOUTH AFRICA

- (44) An oral report was given by the Bishop of the Evangelical Lutheran Church in Southern Africa, the Rt. Rev. Solomon Serote. In his report he emphasized the critical situation in the Northern Diocese in which over 200 persons had been detained and four pastors arrested during the previous week by the Venda police.
- (45) He reported that in the Central Diocese the South African police physically interrupted a worship procession led by Bishop Manas Buthelezi on July 30, 1989. Both incidents have been protested to President P.W. Botha by the LWF General Secretary (see also F.1).

E. RUMANIA

- (46) We reviewed documentation about developments in Rumania. We have reviewed the LWF relationship to this issue and express our agreement with it. During this difficult time we also wish to express our

solidarity in faith with all the member churches in the region.

It is **RECOMMENDED**:

- (47) That the LWF Executive Committee encourage the member churches to work and pray for a resolution of those problems which have caused thousands of people to leave their country in recent times.
- (48) That the LWF continues seeking first hand information regarding charges of human rights violations.
- (49) That the LWF continue to provide humanitarian assistance to those who have found it necessary to resettle in Hungary and other countries.
- (50) That for the sake of understanding and reconciliation, the LWF, together with its ecumenical partners, express willingness to facilitate consultation between Hungarian and Rumanian Churches.

F. ITEMS REFERRED FROM THE REPORT OF THE GENERAL SECRETARY

1. South Africa: The Future

- (51) On the basis of discussion and review of the oral and written reports including paras (20)-(29) of Exhibit 7,

it is **RECOMMENDED**:

- (52) - That the LWF Executive Committee endorse the initiative designed to facilitate a process which aims to construct an internationally acceptable mechanism which reflects concerted efforts to bring about equal political and social rights for all the people of South Africa with the cooperation of the United Nations.

2. The Special Fund for Peacemaking

- (53) On the basis of discussion and information received, including paras (30)-(33) of Exhibit 7,

it is **RECOMMENDED**:

- (54) - That the LWF Executive Committee express its support for the goals and activities being carried out under the Special Fund for Peacemaking and authorize its extension for the one-year period, August 1990 - August 1991, with the understanding that funding be secured in the same way as previously.

3. European Ecumenical Assembly - "Peace with Justice"

- (55) On the basis of discussion and review of the documentation, including paras (34)-(38) of Exhibit 7,

it is RECOMMENDED:

- (56) - That the LWF Executive Committee express its gratitude to the Conference of European Churches and the Council of European (Roman Catholic) Bishops' Conferences for the preparation and carrying out of the European Ecumenical Assembly "Peace with Justice" in Basel.

It is further RECOMMENDED:

- (57) - That the Final Document of the European Ecumenical Assembly "Justice and Peace" be received with gratitude and sent to all LWF member churches and all LWF participants at the Curitiba Assembly for study and reflection.

4. Towards an LWF Position on "Just War"

- (58) On the basis of discussion and review of the documentation, including paras (39)-(41) of Exhibit 7,

it is RECOMMENDED:

- (59) - That the LWF Executive Committee accept the invitation of the Federation of Evangelical Churches in the GDR to participate, together with the National Committee in the GDR, in a process designed to study Article XVI of the Confessio Augustana, especially its reference to Christian participation in what are termed "just wars", in light of historical and contemporary realities.

5. Program for the Promotion of Women

- (60) On the basis of discussion and review of the documentation, including paras (42)-(45) of Exhibit 7,

it is RECOMMENDED:

- (61) - That the LWF Executive Committee endorse the establishment of a "Program for the Promotion of Women" in the amount of US\$ 150,000 to respond to initiatives from churches in regard to their solidarity with women, such fund to be lodged in the LWF DS Women's Desk and used to support workshops, seminars and awareness-raising activities of groups of both men and women.

REPORT OF THE AGENDA COMMITTEE ON PERSONNEL MATTERS

The Agenda Committee on Personnel Matters met on August 4, 1989 with the following participants:

Members: Ms. Susannah Telewoda (Chairperson)
Mr. S.J. Goolsarran (Secretary)
The Rt. Rev. Dr. Paavo Yrjö Kortekangas
The Very Rev. Karsten Nissen
The Rev. Dr. Roger W. Nostbakken
The Rt. Rev. Munshi M. Tudu

Staff: Dr. Anza Lema
Ms. Sandra Holloway

Mr. Conny Sjöberg, (Chairperson of SRC)

1. Dr. Lema, after giving some pertinent background information, introduced the Report of the Personnel Office (Exhibit 10.2.) for review and discussion.
2. The Committee noted with satisfaction the up-to-date position on the following matters:
 - a) The completion of revised job descriptions in standard format for all positions.
 - b) The progress report on Performance Appraisal documents which are nearing completion.
 - c) The continuation of flex-time for non-executive staff after an initial trial period of six months.
 - d) The maintenance of various insurance policies for staff welfare and security.
 - e) The regular updating of Personnel Practices, Policies and Administrative Guidelines consistent with Swiss Code of obligations and legislation.
 - f) The employment of needed staff to fill vacancies.
 - g) The analysed statistical information along with appropriate graphs and tables.
3. It is noted that the expertise in developing position descriptions, and the system of performance appraisal with the assistance of an external consultant, now reside in the house. This expertise should be maintained.
4. The continued difficulty to find housing accommodation at reasonable rental for staff was noted with sympathetic understanding.

5. The Committee is pleased with the active involvement of the Cabinet, SRC, and staff in many of the above personnel matters. This consultative and participatory approach would surely impact positively on staff morale and should be maintained on an on-going basis.
6. Consideration was given by the Committee to concerns relative to the proposed staff reduction linked to restructuring. It is felt that a compassionate and considerate approach must be adopted in dealing with this matter. All possibilities must be explored by the LWF to assist staff, who are to be made redundant, to be placed in suitable alternative jobs. Special attention should be paid to those nearing retirement, those with first contract, and those whose family situation would be adversely affected. It is essential that staff be kept informed of developments in relation to restructuring.
7. Member churches, where applicable, are called to assist in the process by receiving back its staff in a dignified manner.
8. It is noted that despite the restructuring discussion and proposals, the commitment and morale of staff remains high. This was affirmed both by staff and the Chairman of SRC who is pleased with the on-going dialogue with the Administration. The Chairperson of the SRC expressed understanding of the need for restructuring and pledged his continued co-operation to work together with Management for the general welfare of staff and for a smooth transition.
9. The Committee accordingly **RECOMMENDS** that the Executive Committee:
 - i) place on record its profound appreciation to all staff for their commitment and dedication to the work of the LWF;
 - ii) request the Management to pay attention to the welfare of those staff who are to be affected particularly during the transition period through counselling and other practical services; and
 - iii) receive the Report of the Personnel Office (Exhibit 10.2) for information.

AGENDA COMMITTEE ON THE ECUMENICAL NEWS SERVICE

MEMBERS	Bishop Dr. Werner LEICH (chairperson) The Rev. Dr. John W. BACHMAN Bishop Dieter KNALL The Rev. D. August Ernesto KUNERT
ADVISORS	Sören EKSTRÖM The Rev. Dr. William G. RUSCH
OBSERVER	Jan KOK (WCC)
STAFF	David BRAMLEY (recorder) The Rev. Norman HJELM Friedrich KÖNIG Conny SJÖBERG

The Agenda Committee, after examining and discussing in detail the paper, Exhibit 10.3, "Towards an Ecumenical News Agency," recommends that the Executive Committee adopt the following:

- A. The Executive Committee favors the concept of an Ecumenical News Service and encourages continuing study of its possibilities and characteristics.
- B. In this regard, the following guidelines are seen as essential:
 1. There should be a study and evaluation of Lutheran World Information (LWI) in both language editions. This study should analyze the adequacy of LWI in respect to the needs and expectations of various reading audiences (e.g. media, church leaders) and should be designed so as to aid both the study of ENS and the anticipated development of an Office for Communication Services in the LWF.
 2. There should be a thorough project study of the ENS concept, clearly indicating proposals for structure, personnel and technical requirements. A full description is required since this is not a project that can be undertaken on a small scale.
 3. There should be a detailed study of the anticipated costs and sources of income.
 4. The group studying ENS should include representatives of partner agencies in addition to the LWF/WCC Geneva staff.

5. The partnership idea needs to be made more concrete so that it is clear how partner agencies will be involved.
 6. The possibility of participation in ENS by appropriate Roman Catholic news and information agencies should be explored.
 7. The LWF cannot at present give up its information services in English, German and French. These should have their own editors.
 8. It needs to be made clear how an ENS would be constituted whether integrated into an institution or set up as an independent agency.
- C. Until such information is available, no final decision can be made on the proposed establishment of an ENS.
- D. To secure the needed information, the Executive Committee endorses the formation of an expanded study group to prepare a specific plan and accompanying proposal for submission to the governing body of the LWF by June 30, 1990. Meanwhile staff of the Department of Communication are asked to undertake the study mentioned in A.1. above, with the findings to be made available by the same date.

REPORT OF THE AGENDA COMMITTEE ON THE INTERNATIONAL DEBT CRISIS PAPER

Members: Dr. Dorothy Marple (Chairperson)
Rev. Dr. Karlheinz Schmale (Secretary)
Rev. Mervyn Assur
Rev. Wonno Bleij
Dr. Carl Gustaf von Ehrenheim
Ms. Maria Gomez
Rt. Rev. Hans von Keler
Rev. Dr. Risto Lehtonen
Rev. Amtse Pierre Songsaré
Mr. Nikolaus Voss

Staff: Mr. Franklin Canelos
Rev. Dr. Götz Planer-Friedrich
Dr. Sibusiso Bengu

I. Introduction

1. After brief presentations by staff regarding the process that has led to the preparation of the International Debt Crisis Paper as well as the theological reflections and economic analysis, the Agenda Committee noted with appreciation the theological reflections and economic analysis, the fact that the LWF had made commendable attempts to implement the mandate of the VIIth Assembly in Budapest that called on the

"LWF Executive Committee to urge the LWF member churches that they urgently seek ... to influence their governments, and especially those of the industrialized developed countries, to shift resources from military to peaceful uses; to offer fair rates of currency exchange; to engage in establishing effective measures to lower interest rates; to alter policies of the International Monetary Fund; and to enter into multilateral dialogue with developing countries, with the aim of establishing an equitable international monetary, financial and commodity-pricing system."

2. As follow-up to the Budapest mandate, the LWF Executive Committee at its meeting in Addis Ababa in June/July 1988 recognized that the international debt crisis is one of the most serious and burning issues facing the world today. The Executive Committee decided to ask the Member Churches to begin or continue a process of study and analysis with a view towards supporting the preparation of an LWF background paper for the Eighth Assembly which will address the theological, social, economic and political questions involved, and set forth proposals for action on the part of the member churches and many other groups around the world. The paper which has now been forwarded to this meeting has been edited and restructured in accordance with the recommendations of the Addis Ababa meeting.

3. The Agenda Committee expresses its appreciation to the Interdepartmental Staff Committee on Social and Economic Justice for having prepared the paper on the debt crisis. The document indicates clearly that the crisis is not only technical, to be resolved through technical procedures, but that it lies in unjust economic and social structures and systems.

II. Highlights

The Agenda committee wishes to highlight the following points which are drawn from both the debt crisis paper and its abridged version.

In order to identify and understand the complexity of the debt crisis we have to be aware of the interplay of various issues such as:

- import and export prices,
- lack of democracy,
- wrong development concepts and models,
- corruption both in the North and the South,
- the imbalance between population growth and food production both in the North and the South,
- the misuse of natural and human resources and the disruption of ecological systems,
- diverting development resources for military purposes,
- the policies of the Bretton Woods institutions such as the World Bank and the International Monetary Fund which strengthen the concentration of power among the rich and push the debtor countries into a situation in which they are forced to reduce social services and to devalue local currencies and thus cause death of masses of people, especially the women, youth and children.

III. Ethical and Theological Responsibility

We acknowledge that the economic issues have been the concern of governments and churches for a long time. The churches should respond in a two-pronged way:

1. To unmask the idols in economy with prophetic critique, to demythologise the role of money and capital in the concept of development and to support the voice of the victims of the debt burden. This prophetic critique should be done with full knowledge of the complexity of the issue.
2. To strengthen awareness in church and society on the basis of ethical yardsticks and strengthen the responsibility of people as individuals and groups in economic processes and finally to call the congregations to conversion (metanoia). In this respect some people have observed that there is one "good" thing about the debt crisis and that is the fact that it has brought all of the mechanisms of the global economy to the surface for all to see. Christians can no longer say that they do not see the injustice in our world and they can no longer avoid responsibility.

IV. Guiding Principles and Action

The Committee suggests that discussions in Curitiba and action in the post-Curitiba period should consider the following guidelines based on the abridged debt paper already prepared by staff regarding just and equitable solutions to the debt, and also link the debt crisis to the broader context of growth and development:

1. It should be clear that the Third World debt consists of different elements:
 - a) an initial legitimate loan based on assumed conditions (no longer the most substantial part of the debt, in many cases);
 - b) An increase in the amount owed, because of the deterioration of the terms of trade (over which most debtor countries have little or no control);
 - c) a substantial increase in the amount owed due to the disorder in the international monetary system (e.g. the dominant position of the dollar and the level of interest rates);
 - d) in some cases, initial illegitimate loans due to the collaboration of corrupt governments or dictatorships with interested lobbies in industrialized countries;
2. To ease the debt burden of developing countries, governments (through negotiations conducted by UNCTAD in which developing countries have a more equitable role in decision making) should collectively undertake the following measures:
 - a) abandon the present case-by-case approach and recognize organizations of debtor countries;
 - b) share the burden equitably among the lending institutions and the creditor governments;
 - c) lower interest rates and extend repayment periods, except in countries where there are repressive governments;
 - d) link the level of debt service to 10% of export earnings and make sure that convertible currency is available for the development of the countries concerned;
 - e) remove the burden of adjustment from the least responsible and most vulnerable sectors within debtor countries;
 - f) write-off illegitimate loans, such as those given for military and police purposes which are repressive, as well as interest and all other debts which are contracted without the explicit approval of the local citizens;
 - g) recognize that it is immoral for capital flight to be counted as legitimate debt. Creditors in the North should

prevent capital flight.

V. Awareness-Building and Advocacy

1. Awareness-building based on ongoing analysis reveals that Churches and Christians, North-South/East-West, are affected by/and involved in this global economic crisis. The consequences of the crisis which cause death in the South will sooner or later be felt in the North. Signs of this negative interconnectedness between North and South are evident already in the pollution of the seas and space, the dying fish and the dying forests.
2. Utilizing ethical principles and the churches' tradition, on the basis of the churches' commitment to justice the churches are urged to:
 - a) promote an understanding of the need for a new international economic order;
 - b) support the rights of countries in the South to have control over their resources and establish their own models of development;
 - c) continue studying and analyzing the debt crisis using the human resources already present among the lay members of the church;
 - d) intensify advocacy with governments in the North and the South on the debt crisis, in order to reach equitable solutions.

VI. Conclusion

As we join the ecumenical conciliar process for justice, peace and the integrity of creation, we affirm our belief in the triune God as creator, reconciler and sustainer of life. We are, therefore, committing ourselves to promote life in its fullness.

VII. Recommendation for Action by the Executive Committee

The Agenda Committee on the International Debt Crisis
RECOMMENDS that:

- a) the staff paper which has already been prepared on the International Debt Crisis be forwarded to the LWF VIII Assembly delegates as study material and that
- b) the LWF continue to intensify its support for churches and peoples' groups that are searching for solutions to the debt crisis.

in/05-Aug-1989

REPORT OF THE STANDING COMMITTEE ON ECUMENICAL RELATIONS

- (1) The Standing Committee on Ecumenical Relations met in Geneva on July 29, 1989.
- (2) Members present were: Thomas Batong, James Crumley, Werner Leich, Sebastian Kolowa, Käte Mahn, Roger Nostbakken and Wolfgang Rehner. Unable to attend was Andreas Aarflot. In his absence, Roger Nostbakken chaired the session.
- (3) Msgr. John Radano was present as an ecumenical observer. Visitors were Tord Harlin and Karlheinz Schmale.
- (4) Staff members were Yacob Tesfai (Strasbourg) and Eugene Brand (Geneva).
- (5) As background and orientation the Standing Committee reviewed the 'Five Year Report' of the Office for Interconfessional Dialogue and Ecumenical Research (Agenda Exhibit 9.4.1, para 63-80) and of the Institute for Ecumenical Research (Exhibit 9.4.1, para 220 - 263).
- (6) For the balance of the meeting it was agreed to use the report on Ecumenical Relations prepared by the secretary for Interconfessional Dialogue and Ecclesiological Research (Agenda Exhibit 11.1) as a working agenda. Exhibit 11.1 and its attachments together with the previously mentioned sections of the 'Five Year Report' offer supplementary information to this Report.

1. Bilateral Dialogue1.1. Dialogue Rosters

- (7) The Standing Committee noted that Executive Committee appointments to dialogue groups have been made for the period from one assembly to the next. The Lutheran Reformed (L-R) Joint Commission has finished its work and the Baptist-Lutheran (B-L) Joint Commission is scheduled to finish within the year. Work in progress in the other three commissions will continue beyond the Curitiba Assembly, and there seems to be no reason for changing the Lutheran personnel in any of them. Indeed the continuity of the work would be disrupted. Because of the nature of the appointments and consequently of the commitments people made in accepting them, however, a personal initiative to withdraw would have to be honored. Current rosters are in Agenda Exhibit 11.1.
- (8) **RECOMMENDED:** a) that the General Secretary be asked to address letters of thanks on behalf of the executive committee to all who have served

on the L-R and the B-L Joint Commissions, and that letters also be sent to the appropriate officers of the World Alliance of Reformed Churches and the Baptist World Alliance.

- b) that the General Secretary address letters to current members of the A-L, L-O and L-RC Joint Commissions encouraging them to continue.

1.2 Anglican - Lutheran (A-L)

- (9) In discussing regional/national developments in A-L relations, in noting the potential impact of the Niagara Report and in examining the resolution of the 1988 Lambeth Conference regarding A-L Relations (Agenda Exhibit 11.1.2) the Standing Committee
- (10) **RECOMMENDED:** a) that the Executive Committee, concurring with Lambeth Resolution 3 on A-L Relations, instruct the General Secretary to advise the Anglican Consultative Council that the LWF supports renaming the A-L/International Continuation Committee the Anglican- Lutheran International Commission (ALIC).
- b) that the following resolution come before the Eighth Assembly of the LWF with the endorsement of the Executive Committee:

This Assembly:

- (11) 1. wishes to take up the concern of the Seventh LWF Assembly that closer relationships be furthered throughout the world between LWF member churches and churches of the Anglican Communion (cf. Budapest Resolutions 4.4, 4.5, 4.7);
- (12) 2. is pleased to note that relations between Anglicans and Lutherans have taken decisive official steps forward, notably between:
- The Episcopal Church/USA and the Evangelical Lutheran Church in America,
 - The Church of England and the Evangelical Church in Germany and the Federation of Evangelical Churches in the GDR,
 - The Anglican Church/Canada and the Evangelical Lutheran Church in Canada;
- (13) 3. is informed that formal conversations are underway between the Church of England and the Nordic and Baltic Lutheran churches;
- (14) 4. is aware of relationships between Anglican and Lutheran churches in other parts of the world which in practice manifest a high degree of church fellowship;

- (15) 5. notes that the "Niagara Report" of the 1987 Anglican-Lutheran Consultation on Episcopé, based on previous A-L conversation, projects a way to resolve the issue of the historic episcopate which in the past has been an obstacle to A-L church fellowship;
- (16) 6. expresses its joy that the 1988 Lambeth Conference of the bishops of the Anglican communion officially:
- recognized in the Niagara Report "a substantial convergence of views,"
 - recommended it to its member churches "for study and synodical reception,"
 - urged that "the most recent convergence on apostolic ministry achieved in the 'Niagara Report' ... prompt us to move towards the fullest possible ecclesial recognition and the goal of full communion," and
 - "subject to the concurrence of the Lutheran World Federation", recommended a series of joint steps toward that goal;
7. resolves:
- (17) 7.1. that the LWF renew its commitment to the goal of full communion with the churches of the Anglican Communion, and that it urge LWF member churches to take appropriate steps toward its realization;
- (18) 7.2. that the LWF acknowledge with gratitude the 1988 Resolution on A-L relations of the Lambeth Conference and that it concur with that Conference's recommendations to Anglican and Lutheran churches;
- (19) 7.3. that the LWF note with thanksgiving the steps toward church fellowship with national/regional Anglican counterparts which LWF member churches have been able to take already and that it encourage them to proceed;
- (20) 7.4. that the Anglican-Lutheran International Commission both arrange for further global studies and reports which may be needed, and that ALIC be prepared to assist Anglican and Lutheran churches in taking steps toward full communion.
- (21) The Standing Committee's attention was drawn to a resolution from the Addis Ababa meeting of the Executive Committee (Minutes, p. 24) regarding a future Lutheran consultation on episcopacy. That matter still awaits implementation.
- 1.3. Lutheran - Reformed (L-R)
- (22) The L-R Joint Commission completed its work in Budapest last year and its Report, Toward Church Fellowship, has just been published in English. A German version will appear later this year.
- (23) **RECOMMENDED:** that the report of the L-R Joint Commission be received with gratitude and, as soon as it is

- [illegible]

the ecumenical movement and your continuing contributions to the cause of church unity over twenty years as president of the Secretariat (now council) for Promoting Christian Unity.

- (31) We also take this opportunity to thank you for your very personal role in furthering Lutheran-Roman Catholic Relations. Your continuing commitment gives us hope for ever newer and deeper understanding between our churches. On these anniversaries we thank God for you and pray his blessing upon your future service in the Church.

1.5 Filioque

- (32) A study on this issue which bears on relationships between "western" churches and the Orthodox churches was called for by the Budapest Assembly and assigned by the Executive Committee to the Department of Studies (1986 minutes, p. 19). The study has been carried out on behalf of DS by an ad hoc study group in both East and West Germany (see Exhibit 9.4.3) and is Agenda Exhibit 11.1.8.

- (33) **RECOMMENDED:** that the following resolution come before the Eighth Assembly of the LWF with the endorsement of the Executive Committee.

This assembly:

- (34) 1. recommends that Lutheran churches give greater consideration to the liturgical and catechetical use of the Nicene Creed, and in future - where this is not yet the practice - use it in worship services at least on major festivals. The LWF is requested to assist churches by preparing and making available, on application, catechetical and pastoral material or facilitating the furnishing of such material from other member churches.
- (35) 2. Is of the opinion that churches which already use the Nicene Creed in their liturgy are free to use the version of 381, for example, in ecumenical services;
- (36) - when churches in countries with a large Orthodox population prepare a common text of the Nicene Creed in their own language, the Lutheran church may agree to a version without the "western" filioque;
- (37) - when in accordance with the above recommendation churches which were not previously accustomed to doing so make use of the Nicene Creed in worship, they are free to choose for this purpose either the original or the Western version.
- (38) (This clarification should be taken into account in the endorsement of liturgical books or hymnals as well as in the

printing of liturgical texts.)

- (39) 3. Asks the Lutheran World Federation to take the initiative for a consultation of Western churches for which the Nicene Creed is of theological/-confessional value. This consultation should discuss the way these churches deal with their common tradition of a Nicene Creed which includes the "filioque" clause, with a view both to mutual information and as coordinated a praxis as possible.

1.6 World Council of Churches

- (40) The Standing Committee noted that the consultation with representatives of the WCC asked for last year by the Executive Committee (1988 Minutes, p. 25) was held 27 February 1989. The Aide-Mémoire from that meeting is Agenda Exhibit 11.1.7.

1.7 Institute for Ecumenical Research, Strasbourg

- (41) The Report of the Strasbourg Institute was presented by the present director, Dr. Yacob Tesfai. It is Agenda Exhibit 11.2.
- (42) **RECOMMENDED:** that the report of the Institute for Ecumenical Research be received with gratitude.
- (43) It was noted that 1990 marks the 25th Anniversary of the Founding of the Institute. Plans are under way, in consultation with the LWF, to mark the occasion by a consultation on the past and future of Lutheran ecumenism, "Lutheran Ecumenism On the Way."
- (44) In adjourning the meeting the pro-tem Chair expressed the thanks of the Standing Committee for the work of the Geneva staff. Dr. Brand noted that this had been the last session of this Standing Committee, and expressed his thanks and that of the LWF for its support, understanding and leadership.

Roger Nostbakken, Chair pro-tem
Eugene L. Brand, Recorder

Revisions of recommendations:

- A. Para 25) a) that the Executive Committee endorse the concept of a consultation to which representatives of Lutheran churches would be invited on whose territory papal visits have occurred. The purpose of the Consultation would be to assess the ecumenical meaning of such visits within the broad context of Lutheran-Roman Catholic relations on all levels. The consultation's work is to be coordinated with the ongoing process of the evaluation/reception of dialogue texts.

B. This Assembly:

Para 34) 1. (remains unchanged)

Para 35) 2. finds it appropriate:

- that churches which already use the Nicene Creed in their liturgies may use the version of 381, for example in ecumenical services;

Para 36) - that when churches in countries with a large Orthodox population prepare a common text of the Nicene Creed in their own language, the Lutheran church may agree to a version without the "western" filioque.

Para 37) (delete)

Para 38) (delete)

Para 39) 3. (delete)

THE LUTHERAN WORLD FEDERATION
MEETING OF THE OFFICERS

29 JULY 1989
GENEVA / SWITZERLAND

M I N U T E S

PRESENT

OFFICERS:

The Rt. Rev. Dr. J. Hanselmann, President
Ms. A. Haddad, Vice-President
The Rev. D.A.E. Kunert, Vice-President
Ephorus Dr. S. Nababan, Vice-President
The Rt. Rev. Dr. D.W. Preus, Vice-President
Ms. S.B. Telewoda, Vice-President
Dr. C.G. von Ehrenheim, Treasurer

CABINET:

The Rev. Dr. G. Staalsett, General Secretary
Dr. A.A. Lema, Associate General Secretary
Ms. C. Held, Director of Community Development Service, Department of
World Service
The Rev. N. Hjelm, Director of the Department of Communication
Mr. G. Messner, Comptroller
The Rev. Dr. I. Noko, Director of the Department of Church Cooperation
The Rev. Dr. E. Reichle, Director of the Department of Studies
Dr. E. Ries, Director of the Department of World Service

GENERAL SECRETARIAT:

The Rev. Dr. P. A. Wee, Assistant General Secretary for International
Affairs and Human Rights

OTHER STAFF:

Mr. D. Bramley, Editor-in-Chief
Mr. F. König, German Editor

CONFERENCE STAFF:

Ms. I. Krähenbühl, General Secretariat
Ms. N. Rice, General Secretariat
Ms. U. Schweizer, General Secretariat

INTERPRETERS:

Ms. U. Gassmann
Ms. I. Jonas

1. OPENING

President Johannes Hanselmann opened the meeting with a meditation.

Dr. Hanselmann then welcomed the Officers and the staff to the meeting bringing greetings from the member churches of the Lutheran World Federation.

The General Secretary, Dr. Gunnar Staalsett, joined the President in his words of welcome, and invited the Associate General Secretary, Dr. Anza Lema, to introduce the Agenda and the Time Schedule.

2. AGENDA AND TIME SCHEDULE

Dr. Lema presented the agenda and the time schedule for the meeting. Both were adopted with the understanding that changes could be made in the course of the meeting if required.

3. APPROVAL OF THE MINUTES OF THE LAST MEETING

The Associate General Secretary invited the Officers to approve the minutes of the last meeting.

Dr. David Preus requested that the sentence under 5. PROGRESS REPORT ON LWF STRUCTURE, 4th paragraph, which reads "Dr. Preus pleaded that the number of Vice-Presidents be maintained as now" should be changed to read "Dr. Preus gave reasons for maintaining the number of Vice-Presidents".

The minutes of 10-11 February, 1989, amended accordingly, were approved by the Officers.

4. INTRODUCTION TO THE EXECUTIVE COMMITTEE AGENDA BY THE GENERAL SECRETARY

The General Secretary drew the attention of the Officers to the main issues on the agenda which, in his opinion, will require guidance as well as decision-making of the Executive Committee. The following are the issues raised:

(a) Southern Africa: Confessional Integrity

The General Secretary pointed out that the expected discussions on the LWF Follow-up to the Budapest Resolution on Suspension was going to be of great importance. He reminded the Officers of the time spent on this particular issue, and said that it would be good stewardship and in the interest of all, if the Executive Committee could come to a consensus on this issue.

(b) South Africa and Namibia

In light of Namibia's upcoming independence and the role of the Namibian churches, as well as that of the LWF during and after the transition period, the General Secretary underlined the fact that a new phase in the churches' contribution to reconciliation and a free and just society in the Republic of South Africa, was about to begin; this will require the attention of the LWF.

The General Secretary also informed the Officers that, due to the recent attention in the press about the accusations against SWAPO torturing people in prison camps, and in light of the visit by an LWF

delegation to Namibian refugee settlements in Angola in December 1987, it might be necessary for the Executive Committee to discuss whether a further statement on behalf of LWF is required.

(c) Palestinian-Israeli Issue

The Executive Committee will hear a report on the visit of the delegation to Israel, Jerusalem and the Occupied Territories from 13-21 February, 1989. The General Secretary also drew the Officers' attention to a proposal from the Commission on Church Cooperation to install an LWF liaison office in the area; this would require a decision by the Executive Committee and a renewed mandate for the Peace Keeping Fund.

- (d) The General Secretary informed the Officers that in view of the planned ecumenical delegation to Central America, Bishop Gomez from El Salvador had been invited to the Executive Committee. However, due to the present situation in that country, Bishop Gomez had to decline the invitation.

However, a special report will be given on the "Cadena de la Esperanza" (Chain of Hope - Maria Cristina Gomez), an initiative which grew out of a combined meeting of the Latin America Council of Churches (CLAI) and the Lutheran World Federation in honour of Maria Cristina Gomez, a Baptist teacher in El Salvador.

- (e) Dr. Staalsett pointed out to the Officers the draft background paper on the Debt Crisis which was prepared by the Interdepartmental Task Force on Social and Economic Justice, and which was discussed by the World Service Commission in May. The Executive Committee is expected to give some guidance about the content and status of the paper before and during the Assembly.
- (f) The General Secretary referred to his visit to member churches in Romania from 19-23 November, 1988, and that, in accordance with the expressed wish of the member churches in Romania, no public statement has so far been made by the LWF. Dr. Staalsett pointed out that the World Council of Churches, during its recent Central Committee meeting in Moscow, had discussed the Romanian issue. Dr. Staalsett felt that the Executive Committee should carefully review the matter and the future role of the LWF.
- (g) A progress report will also be given on the present status of plans for an Ecumenical News Service in light of the above-mentioned meeting of the World Council of Churches, where the issue was discussed.
- (h) Dr. Staalsett brought up the issue of the 5-Year Reports of the Commissions/Departments and the General Secretariat which will be presented to the Executive Committee for approval. The General Secretary asked that since the departments' reports have already had the attention of their respective commissions, they be accepted as a basis for discussion, whereas the General Secretariat's report should be scrutinized in detail.
- (i) The Executive Committee will also hear a report on the present status of Assembly preparations which will hopefully result in a fruitful exchange of critical observations and additional guidance.
- (j) Another important issue which is being brought before the Executive Committee is the Report on Restructuring. Dr. Staalsett also referred to the debate on the Communion issue in the context of

restructuring and informed the Officers that this topic will be given attention in his report to the Executive Committee. He hoped that this would lead to an exchange of views in the ensuing discussion of the report, which could serve to clarify some of the critical interpretations given.

The President thanked the General Secretary for emphasizing the most important issues on the Executive Committee Agenda. Bishop Hanselmann gratefully acknowledged the work accomplished by staff in preparation for the Executive Committee.

The President then invited the Officers to raise questions in respect to the proposed agenda.

5. FINANCIAL MATTERS

The President asked Ephorus Soritua Nababan to chair the session.

The Comptroller, Mr. G. Messner, gave a short overview of the financial situation for 1988 and 1989. Mr. Messner acknowledged with appreciation the sound financial situation of the LWF and pointed out that part of the savings achieved during 1988 had been allocated to the Assembly Fund.

Mr. Messner also informed the Officers about the recent meeting of the Staff Welfare Plan which amongst other items concerned itself with the pension for widowers. So far, provisions had been made only for a widow's pension. The new regulations will grant the same right to women employed by the organization upon whose death the husband will be entitled to a widower's pension.

The Treasurer, Dr. von Ehrenheim confirmed the overall positive financial situation of the Federation.

Dr. Nababan expressed his appreciation for the report. In the ensuing discussion the General Secretary said that it was essential to recognize that the overall favorable financial situation was due to strictly adhering to a number of administrative decisions during the last 2 to 3 years, such as restriction on personnel employment, reduced travel, etc. which had provided the basis for a better stewardship of financing. Reverend Kunert gave support to this interpretation of the financial situation of the Federation which takes these austerity measures into consideration.

6. REVIEW OF PERSONNEL REGULATIONS

The Associate General Secretary, Dr. Anza Lema, presented a revised edition of the procedures for flexitime to the Officers. The report was received as information although Dr. von Ehrenheim criticized the fact that Executive Staff have been exempted from clocking in and out.

7. PERSONNEL MATTERS

See enclosed confidential minutes.

8. BOARD OF TRUSTEES

The Comptroller, Mr. G. Messner, expressed his regret that no further progress had been made in matters relating to the churches in Malaysia

RECOMMENDATION FOR DISCUSSION AND DECISION
to the
LWF OFFICERS

for their meeting in
Geneva, Switzerland,
on July 29, 1989

made by the

STANDING COMMITTEE ON ASSEMBLY PREPARATIONS

at its meeting in
Geneva, Switzerland,
on July 26-27, 1989

At its meeting in Geneva, Switzerland, on July 26-27, 1989 the Standing Committee on Assembly Preparations, a sub-committee of the LWF Executive Committee together with four members of the IECLB (host church of the LWF Eighth Assembly), and LWF Assembly Coordinators (members of the LWF Assembly Staff Committee) had discussions about the use of the offering from the Sunday Festival Eucharist of the Eighth LWF Assembly to take place in Curitiba, Brazil from January 30 - February 8, 1990.

The General Secretary of the host church, Pastor Rolf Droste, informed the committee that during discussions with the IECLB church leadership, it was agreed that this money should not be used for LWF Assembly expenses nor for the host church budget nor within the country of Brazil. It is rather the strong wish and recommendation from the IECLB church leadership that the money be given for projects in one of the four following countries listed by preference of the host church:

1. Mozambique
2. Namibia
3. Sudan
4. Angola

The members of SCAP, as well as the Assembly Coordinators, unanimously agreed with this proposal and therefore recommend to the LWF Officers:

- a) to authorize that the offering from the Eighth LWF Assembly Sunday Festival Eucharist, to take place in Curitiba, Brazil on February 4, 1990, be used for projects in one of the places listed by the host church,
- b) and to decide which project(s) it should be used for, so that this can be announced in advance.

July 28, 1989/jb

REPORT OF THE EXECUTIVE COMMITTEE
ON LWF RESTRUCTURING

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(as adopted on August 5, 1989 in plenary session)

I. THE NATURE OF THE LWF: EXPRESSIONS OF COMMUNION (KOINONIA)

- (1) The Committee on Structure of the Executive Committee of the LWF has begun its work by looking for basic assumptions already embedded in the history and life of the Federation which might give rise to a new vision of the relationships which ought to prevail between member churches which are in pulpit and altar fellowship and which together seek faithful expressions of full communion in all aspects of life and witness.
- (2) The life and work of the Federation is based on a recognition of communion (koinonia) which has developed among the member churches over many years. We find in the documents and actions of the Federation over those years eloquent witnesses to that communion (koinonia); they, in turn, provide basic premises for understanding the nature of the LWF as such. Such an understanding is necessary to guide all considerations concerning structure.
- (3) (1) In Article II of the constitution, "Doctrinal Basis," a common confession of faith is set forth: "The Lutheran World Federation acknowledges the Holy Scriptures of the Old and New Testaments as the only source and the infallible norm of all church doctrine and practice, and sees in the three Ecumenical Creeds and in the Confessions of the Lutheran church, especially in the Unaltered Augsburg Confession and Luther's Small Catechism, a pure exposition of the Word of God."
- (4) (2) The clause added to the constitution, Article III.1, "Nature," at the Seventh Assembly in Budapest, 1984, makes explicit the fellowship existing between the member churches: "The member churches of the Lutheran World Federation understand themselves to be in pulpit and altar fellowship with each other." This clause was significantly interpreted by the LWF Executive Committee at its 1987 meeting in Viborg, Denmark: "In accepting the Constitution of the LWF (IV.1) any church applying for membership understands itself to be in pulpit and altar fellowship with all member churches."
- (5) (3) Statements officially adopted by the Seventh Assembly in 1984, especially the "Statement on 'The Unity We Seek'", and the "Statement on the Self-Understanding and Task of the Lutheran World Federation," provide foundations for new patterns of relationship between the churches of the LWF. Sentences from the latter express this pattern:
- (6) "This Lutheran communion of churches finds its visible expression in pulpit and altar fellowship, in common witness

and service, in the joint fulfillment of the missionary task, and in openness to ecumenical cooperation, dialogue, and community... The LWF is an expression and instrument of this communion. It assists it to become more and more a conciliar, mutually committed communion by furthering consultation and exchange among its member churches and other churches of the Lutheran tradition... Through the LWF, its member churches are enabled and supported to witness together to the gospel, to serve jointly in this world, and to act ecumenically with one accord."

- (7) (4) The actions of the Federation in finding that two of its member churches "have in fact withdrawn from the confessional community that forms the basis of membership in the Lutheran World Federation" by failing "to come to clear witness against the policy of apartheid (separate development) and to move to visible unity of the Lutheran churches in Southern Africa" and in subsequently suspending the membership of those churches in the LWF (Seventh Assembly, "Statement on Southern Africa: Confessional Integrity") bear unambiguous witness to a solidarity between churches which allows even such serious discipline to be exercised in the interest of building the communion.
- (8) These expressions of the developing sense of communion (koinonia) to be found within the LWF (1-4, preceeding) could be amplified by reference to other exisiting practices, such as the making of common statements on matters of church and public importance on behalf of all member churches, the representation of Lutheranism in international ecumenical dialogue through the Federation, etc. Together, such elements in the history and action of the LWF bear witness to a communion (koinonia) which needs now to continue its growth toward self-consciousness as that might be expressed in the LWF.
- (9) The foregoing view of the Lutheran World Federation may be summarized by saying that the LWF is a federation of churches which are in full communion with each other, sharing in doctrine, witness and service. The life and integrity of each member church are preserved in respect to all juridical matters such as authority, legislation and church practice. Theologically and confessionally each member church is by nature fully church. Yet each member church also affirms that in its faith, worship, and practice it stands in full solidarity with other member churches.

II. PURPOSE OF THE LUTHERAN WORLD FEDERATION

- (10) Such a view of the self-understanding and identity of the LWF must be expressed in terms of its purpose and functions.
- (11) The Constitution Committee expresses in its draft proposal the following functions as appropriate to the LWF:
3. Functions
- (12) The Lutheran World Federation
- furthers the united witness to the Gospel of Jesus Christ and strengthens the member churches in carrying out the missionary command and in their efforts towards Christian unity worldwide,

- (13) - furthers among the member churches global diaconic action, alleviation of human need, promotion of human rights, economic justice and mutual sharing,
- (14) - furthers through joint study the coherence and the self-understanding of the member churches and helps them to be responsible for common tasks."

III. PRINCIPLES FOR STRUCTURE

- (15) One cannot proceed directly from a theological or confessional perspective to a pattern of structure. However, since structure is simply a means for expressing the life and work of the organization, communion can and should be the context in which to analyse certain aspects of structure. We have attempted to apply the following principles in our proposal in such a way that the proposal enhances rather than impedes the practice of communion.
- (16) (1) There should be a clear emphasis on churches. The LWF is no longer a "free association" which delegates certain activities to a joint agency; rather its member churches are moving toward even deeper commitments to one another.
- (17) (2) Among the member churches, an inescapable interdependence and mutuality is called for, to be expressed as member churches freely share, in giving and receiving, their resources.
- (18) (3) This vision of communion between member churches summons us to a deeper integrity in our relationships. Fully to participate in each other's lives requires that within the churches all forms of domination be overcome, whether of language, economic resource, culture, clergy, lay, sex, age, or theological and liturgical expression. What it means to affirm that all member churches share fully in the whole life of all the people of God needs to be given clearer expression.
- (19) (4) The secretariat in Geneva exists to assist in implementing, facilitating, and making concrete the communion which now characterizes the relationships between member churches.
- (20) (5) The decision making process within the LWF must involve all the member churches. Decisions are not to proceed down to the member churches from some external point of authority.
- (21) (6) Authority within the total LWF communion must be shared insofar as possible. Authority presupposes that responsibility is to be found in specific places and in designated persons or units, and those to whom such responsibility is given are held accountable for carrying out their duties. In the communion power -- related to responsibility and authority -- is properly limited so as not to become destructive to the communion. Both authority and power are used to serve, not to control.
- (22) (7) While initiatives in respect, e.g., to programs, most frequently come from individual member churches, they can also come from the secretariat as an expression of global mutuality between all the churches.
- (23) While this list is far from exhaustive, these principles are integral to the structure which is here proposed.

IV. THE ECUMENICAL DIMENSION

- (24) The Lutheran World Federation is to be seen as an expression of the Lutheran communion of churches. As such it is an integral part of the total communion of the churches of Christ and has clear ecumenical responsibility. Such ecumenism for the LWF takes concrete form in its and its member churches' participation in the life of the World Council of Churches, the family of Christian world communions, regional councils of churches, and other similar organizations. This participation is to be seen in such enterprises as the international ecumenical dialogues, joint projects which serve the mission of the church, ecumenical diaconic work, etc. The proposed structure for the LWF is to be tested and strengthened by its ability to enter into committed ecumenical relations which serve the quest for the unity of the church and the fulfillment of mission.

V. ASSEMBLY

- (25) Any organization must make decisions in a variety of areas; here the committee would speak of those which affect the policy and life of the entire LWF.
- (26) In the present documents, the Assembly is called "the principal authority in the Federation" and is given the primary legislative and policy-formation function. It is intended to be a truly representative body of all the member churches. A large gathering from the member churches at regular intervals is highly important for other reasons as well. It provides those opportunities for interaction, worship, inspiration, discussion of issues confronting the church in the world, study, and reflection that are a part of the "communion."
- (27) - An assembly should normally be held every six years at the call of the President.
- (28) - The assembly should be composed of representatives of all member churches. The number of delegates in toto and from each church should be determined by the Council as it prepares each assembly. The Council may suggest guidelines for the formation of delegations by the churches. Strong emphasis must be placed on the need for clergy, lay, male, female and youth delegates, in accordance with the resolutions (e.g., "Partnership of Women and Men," "Youth in Church and Society") taken at the Budapest Assembly.
- (29) - The assembly would continue to be the "principal authority in the Federation." As such it would
- (30) (a) Amend the constitution as required
(b) Elect
- the President of the Federation
- 48 members of the Council upon nomination by the churches in designated geographical areas.
(c) Receive reports from the Council
(d) On the basis of careful study of issues confronting the churches both individually and collectively, establish goals for life and mission to be pursued by the LWF secretariat especially in assisting churches to use such

goals in their own life and mission as relevant to their particular contexts.

- (e) Give opportunity for member churches to covenant together in respect to those goals and means which might further the life and mission of the global communion of Lutheran churches.

- (31) - The Assembly would also have as its purpose worship and unified testimony to the world. In the deepest sense, it would be a "global celebration of the communion."

VI. COUNCIL

- (32) In terms of the present structure, the Council can most readily be understood as a group which combines the functions and responsibilities of the present Executive Committee and commissions.

- (33) - Composed of 48 persons (49 if the Treasurer is elected from among the council members).
... 48 to be elected by the assembly upon nomination by the churches in the following geographical areas:

(34)	Africa	10
	Asia	10
	Middle/Eastern Europe	6
	Middle/Western Europe	7
	Nordic Countries	6
	Latin America	4
	North America	5

- (35) A larger number should be nominated by the churches so that the Assembly would have a genuine choice.

- (36) ... the President and Treasurer of the LWF

- (37) - The Council would meet annually

- (38) - The Council would be divided into five program committees:

1. Committee for Theology and Studies
2. Committee for Mission and Development
3. Committee for World Service
4. Committee for Administrative Services
5. Committee for Communication Services

- (39) The Council is to elect twenty experts as additional members of its program committees. These persons are to serve full terms but are not to have vote in the council plenary.

- (40) The experts on a program committee may also meet with staff, donor agencies, and church representatives apart from the Council meeting to assist staff in preparing the agenda and proposals to the Council program committee.

- (41) The Council, combining functions presently given to the Executive Committee, the LWF Officers, and the commissions, is to fulfill its role according to directions received from the Assembly, but also is to take certain decisions concerning the site, composition, and content of the next Assembly. It is to function as the highest LWF governing body in periods between Assemblies.

- (42) Illustrative of the duties of the Council are the following:
- (43) The Council is to elect the LWF Treasurer and an Executive Committee (see below). It is to elect the LWF General Secretary and appoint members of the LWF Cabinet.
- (44) The Council shall establish the following Committees and appoint their chairpersons:
- (45) 1. Program Committees for five LWF areas (Theology and Studies, Mission and Development, World Service, Administrative Services, and Communication Services). Normally these program committees are to meet annually in connection with the meeting of the Council. They report to the Council which acts on all necessary recommendations.
- (46) 2. Standing Committees as may be required. They shall meet at the time of the meeting of the Council.
- (47) 3. A Project Committee. This Committee shall meet semi-annually, and will oversee project criteria, review project screening, approve projects. The Project Committee will have authority to act in accordance with its own mandate and shall make appropriate reports to the Council.
- (48) 4. Ad hoc Committees as needed.
- (49) The Council may authorize that meetings of the committees as well as other meetings it may specify, be held at venues other than that of the Council itself.
- (50) The Council will approve terms of reference for all units and a job description for the General Secretary; it will receive and approve financial budgets and audited financial reports; it will receive new member churches into the Federation. It will, additionally, elect the LWF President when a vacancy occurs as a result of the death or incapacity of the incumbent.

Executive Committee

- (51) There shall be an Executive Committee elected by the Council which shall normally meet twice each year with one meeting at the time of the annual Council meeting. The Executive Committee shall serve as the personnel committee and conduct the annual performance evaluation of the General Secretary. It shall also appoint LWF program staff. It reviews the financial situation and also serves as LWF Board of Trustees. At its first full meeting following an Assembly, the Council shall assign those duties to the Executive Committee which will ensure the proper functioning of the Federation until the next Assembly or until they are amended by the Council.
- (52) The Executive Committee will be composed in such a way that at least one person shall come from each of the seven geographical areas. It shall include the President and Treasurer, the Chairpersons of the Program Committees, and five Vice-Presidents so as to ensure that concerns from both program and geographical areas can be heard and appropriate action taken.

Coordination and Planning

- (53) Planning is key to implementing the priorities and program of the

LWF in a coordinated way. Processes for both planning and coordinated implementation need to be carried out in such a manner that it is possible for the Council to give oversight and support for program and for staff to function in specific areas within agreed upon major directions. The staff planning processes would be developed by the Deputy General Secretary with the directors and staff engaging in program projections and budget development which would be reviewed by the Executive Committee and recommended to the Council for final approval. (See also paragraph 68)

Election Procedure for the LWF Council

- (54) The Assembly shall elect 48 members of the LWF Council, from each of the seven geographical areas. It should be of a fully representative character, inclusive of men, women, and youth, laity and clergy. This inclusiveness should be reflected in nominations to the Assembly, and elections must be guided by actions of the Budapest Assembly relative to representation (e.g., women, youth).
- (55) The procedures for nomination and election should be in accordance with guidelines provided by the Federation. A Nominations Committee of the Assembly should oversee the election process. The Assembly should have the right to elect persons other than those nominated by member churches and other than those who are delegates to the Assembly provided the consent of the member church is given.

VII. PRESIDENT AND TREASURER

- (56) There shall be a President of the Lutheran World Federation, elected by the Assembly.
- (57) The President shall:
1. Be the chief official representative of the Federation.
 2. Be the presiding officer of the Assembly, the Council, and the Executive Committee of the Council. The President may designate a person(s) to chair meetings when he/she so desires.
 3. In regular consultation with the Treasurer and General Secretary, oversee the life and work of the Federation.
- (58) <NOTE: Upon the death or incapacity of the President, the Treasurer, in consultation with the Executive Committee and the General Secretary, shall convene a meeting of the Council to elect a President who shall serve until the next Assembly. In the Council meeting called for this purpose, the first item of business shall be the election of a person to chair the meeting and guide the electoral process.>
- (59) The Treasurer shall be elected by the Council, for a term until the next Assembly.
- The Treasurer shall:
- (60)
1. Be a member of the Council and of the Executive Committee.
 2. On behalf of the Council oversee the financial activities of the Federation.
 3. Be in regular consultation with the Director for Administrative Services and the Director for Finance regarding the

- management of financial resources, investments, trust funds, and the like.
4. Counsel the General Secretary and the President concerning the financial affairs of the Federation.
 5. Report to the Executive Committee, the Council and the Assembly regarding LWF finances.

VIII. REGIONAL EXPRESSIONS OF COMMUNION

- (61) The communion of churches in the LWF in various regions should be expressed through an intensified use of structures and programs already established by the LWF and/or its member churches in the areas (e.g., the conference of Latin American church presidents, ALICE, KALME, LUCIA, APATS, LUC, sub-regional structures in Africa, the three-year pattern of regular congresses sponsored by the DCC, area Pre-Assembly meetings, bilateral letters of understanding between World Service and member churches, CDS consultancies, etc.). There should, further, be an openness for the future development of both existing and new structures and programs as determined by the churches and, when appropriate, by the LWF Council.
- (62) Developments in various regions should be encouraged to proceed at their own pace but always in consultation with the member churches in the area and with an intent to form only necessary structures. The function of such units should be advisory and consultative, facilitating the involvement of member churches in the global task of the LWF as well as the involvement of the entire LWF in the life of the churches in the area. Thus they should be understood as serving the tasks of communication and interpretation as well as the creation and maintenance of channels for advice and consultation.
- (63) Regional Offices may be established and should in principle serve as extensions of the Geneva secretariat. Staff for such offices should be employed and deployed by the LWF in regular consultation with the member churches in the area. These offices would relate to and be coordinated by the area secretaries of the LWF Department of Mission and Development in Geneva. The overall functions of such LWF offices would be: 1) upon request by a member church or area to help strengthen the programs of the churches in the area; 2) when appropriate to serve as liaison between member churches within the area and between those churches and the Geneva secretariat; and 3) to aid the Geneva secretariat in the facilitation and implementation of its regular programs and projects within the area.

IX. THE SECRETARIAT/ADMINISTRATION

- (64) An interrelated, integrated, and coordinated system is required in program and administration as well as in the legislative process. Such a system needs well-developed processes of consultation and communication if program and administration are to be effective. Any description of the functional development of program easily leads to misinterpretation. To locate a function in a particular unit does not imply that that unit alone is responsible; other units will always also be involved in the function. Each unit, each program, each task must contribute to and be integrated in the total life and work of the LWF.

- (65) It is the recommendation of the Committee that the administrative secretariat of the LWF be set up in three departments and four offices:

Office of the General Secretary
Department for Theology and Studies
Department for Mission and Development
Department for World Service
Office for Planning
Office for Administrative Services
Office for Communication Services

- (66) The Council shall develop a job description for the General Secretary and Terms of Reference for the other three offices and three departments.

The General Secretary

- (67) The General Secretary is the chief administrator for the Federation. It is through this office that the decision-making bodies of the LWF -- Assembly, Council, Executive Committee -- relate to the staff and its implementation of policies and programs. Additionally, the General Secretary is, together with the President, a public representative and spokesperson for the Federation.

Assistant General Secretary(ies)

- (68) There may be one or two Assistant General Secretaries with responsibilities in specific areas. At the present time these are assigned in the areas of Ecumenical Relations and International Affairs and Human Rights. While the Committee believes this to be appropriate at the present, the number of Assistant General Secretaries and their responsibilities may be open for change as the priorities of the Federation change. These persons are to be appointed by the Executive Committee, upon nomination by the General Secretary.

Department for Theology and Studies

- (69) The Department of Theology and Studies is to have the capability of pursuing study and research itself, of cooperating with other LWF units in their study work, and of arranging for and carrying out consultations and study programs which employ the resources and skills of others. Its relationship with the Institute for Ecumenical Research, Strasbourg, is to be a reciprocal one in order both to enable joint work and to avoid duplication.
- (70) Persons appointed to executive positions in the department should function as a team. Each person while having a theological speciality and being competent in his or her field, should be enough of a generalist to engage with colleagues in common projects. In this way both the ongoing theological needs of the Lutheran communion and issues of special moment can be addressed.
- (71) As a minimum, the staff is to include persons with the following areas of expertise: ecclesiology, worship and spiritual life, ethics, anthropology, and other religions. The director is to have one of these areas of expertise and function as coordinator

of the team. Other necessary administrative work (including planning for consultations) is to be the task of a department executive responsible to the director.

Department for Mission and Development

(72) The specific assignment of this department is to encourage and support Lutheran churches, agencies, and other groups as they endeavor to create, develop, and maintain ministries faithful to the fundamental task of the church to participate in the whole mission of God to the whole world. The department will carry out studies and programs aiding LWF member churches in their task of mission and evangelism. Incorporating what has hitherto been known as the LWF "Community Development Service," it will aid member churches in responding to their needs by the pursuance and furtherance of projects which are to maintain a CDS identity. The department will also serve member churches with professional consultative services in the field of communication through the maintenance and development of the work of the Consultative Services Unit presently located in the Department of Communication. The work of this unit will be carried out in full cooperation with the Office for Communication Services. The department will also attend to special issues in the areas of Women in Church and Society, youth, Christian education, including theological education, and human resources including leadership training and scholarships.

(73) The department will be organized with a system of area desks with special responsibilities for Africa, Asia, Europe, and Latin America. It is through these desks that programmatic contact with member churches will be maintained in all areas of mission and development. Each desk will be supervised by an area secretary with overall responsibilities for implementing in his/her area the full program of the department, supported by such additional staff as will be necessary for project management, overall assistance, etc. Additionally the department will include a system of desks dealing with such specific matters as development activities, communication services, Women in Church and Society, youth, Christian education, human resources, etc. The work of these desks with member churches will be in full coordination with the activities of the area desks.

(74) It is imperative that administrative decisions be made to provide adequate configurations of staff such as will seek to fulfill the department's mandate without a reduction in the services requested by member churches.

(75) Inasmuch as this department will be responsible for the majority of LWF projects, both special administrative and policy support will be required. In the latter regard, it is suggested that the Council establish a Project Committee (see para ...above)

Department for World Service

(76) This department will assist the LWF member churches in the fulfillment of their individual and corporate responsibilities in the general field of Christian service (diaconia) with special reference to service to refugees, relief, rehabilitation, development, and other related concerns and to foster public understanding of relevant issues vital to the life and witness of

the church. Special emphasis should be placed on continuing and intensifying the department's partnership with member churches in all areas of its work.

- (77) The Department of World Service will carry out responsibilities in the areas of refugee and resettlement work, emergency relief projects, and general program implementation. The professional expertise required in such work will be maintained. World Service personnel needs (field staff) will be met through the LWF Office for Personnel in the Office for Administrative Services.
- (78) An Office for Research and Development Education (formerly "Research and Social Action") will be maintained within this department. This office will support the work of the LWF and its member churches by promoting educational efforts in the area of the root causes of social and economic injustice, especially as they relate to development, human rights, and the entire diaconic responsibility of the church.

Office for Planning (Deputy General Secretary)

- (79) The Deputy General Secretary is to be responsible for overall program planning and coordination. This function requires a comprehensive overview of all LWF activities with a view to identifying and implementing priorities. It will be necessary for the Deputy General Secretary to develop planning and evaluation processes in consultation with the Cabinet which enables coordinated planning among all LWF units. The Deputy General Secretary will prepare proposals for program priorities for Cabinet consideration and subsequent recommendation to the Council for action. (See also paragraph 53)

Office for Communication Services

- (80) There is to be an Office for Communication Services with the mandate for fulfilling the information and publication responsibilities of the LWF.
- (81) Information is seen as central to the organization, itself being an expression of communion between member churches. While there is currently a proposal for the establishment of an "Ecumenical News Agency," being considered by the LWF, the World Council of Churches, and other potential partners, it is clear that under any circumstances the Federation will have information responsibilities, to present the LWF and its member churches in a positive and honest way to the non-LWF world, the media, other organizations, and the churches themselves. Flexibility and imagination in regard to languages, relations to other (regional) news services, and the use of media (e.g., telecommunications) will be required.
- (82) There is, additionally, a clear need for a coherent publication program for the entire LWF. This unit would provide professional services to the entire Federation in respect to publications. This unit would be given the responsibility of leading consideration of the possibility of reestablishing an LWF publication (journal or magazine); the function of such an organ would be to help member churches identify with the LWF as a Federation by keeping them informed of the activities of the LWF, sister churches, and related organizations.

- (83) This office would also maintain, as needed and in cooperation with the desk for Consultative Services for communication in the Department for Mission and Development, ecumenical contacts within the professional world of Christian communication.

Office for Administrative Services

- (84) It is proposed that there be a central office for administration to serve all units of the LWF. This office would provide infrastructure and basic services for all units in order to ensure that all units can fulfill their goals and tasks in an efficient, cost-saving way.
- (85) This office would consist in three sub-units: Personnel, Finances, and Electronic Data Processing. It is to be noted that the Personnel Unit would serve the entire LWF, both Geneva and field staffs (World Service).

Cabinet

- (86) Members of the Cabinet would be: General Secretary, the directors, of the three departments and of the three offices; others (e.g. the Assistant Geneva Secretaries) may be designated non-voting advisory to the Cabinet.

X. FINANCES

- (87) In accordance with our mandate, we have attempted to examine the most fundamental questions about the LWF and its mission. Integral to our consideration has been our determination to present a balanced budget for the years immediately ahead as requested by the Executive Committee in its mandate to the Committee.
- (88) A proposed budget for the new structure shows an estimated income of CHF 16,620.000 and expenditures of CHF 16,497,950. These figures represent a saving of ca. CHF 2 - 3,000,000 over present annual expenditures and a realistic assessment of future projected income.
- (89) There are two sources of significantly reduced expenditures when compared to our present procedures:
- (90) 1) The number of members on the Council and its functioning as compared with that of the Executive Committee and the commissions.
- (91) 2) A reduction in staff in the Geneva Secretariat from 126 to no more than 105 positions. This projection is based on new configurations of providing services to member churches and the potential of less staff and secretarial time being required to support the proposed decision-making bodies and processes.
- (92) Our objective of a balanced budget can only be met by realistically dealing with these two sources of savings in combination.

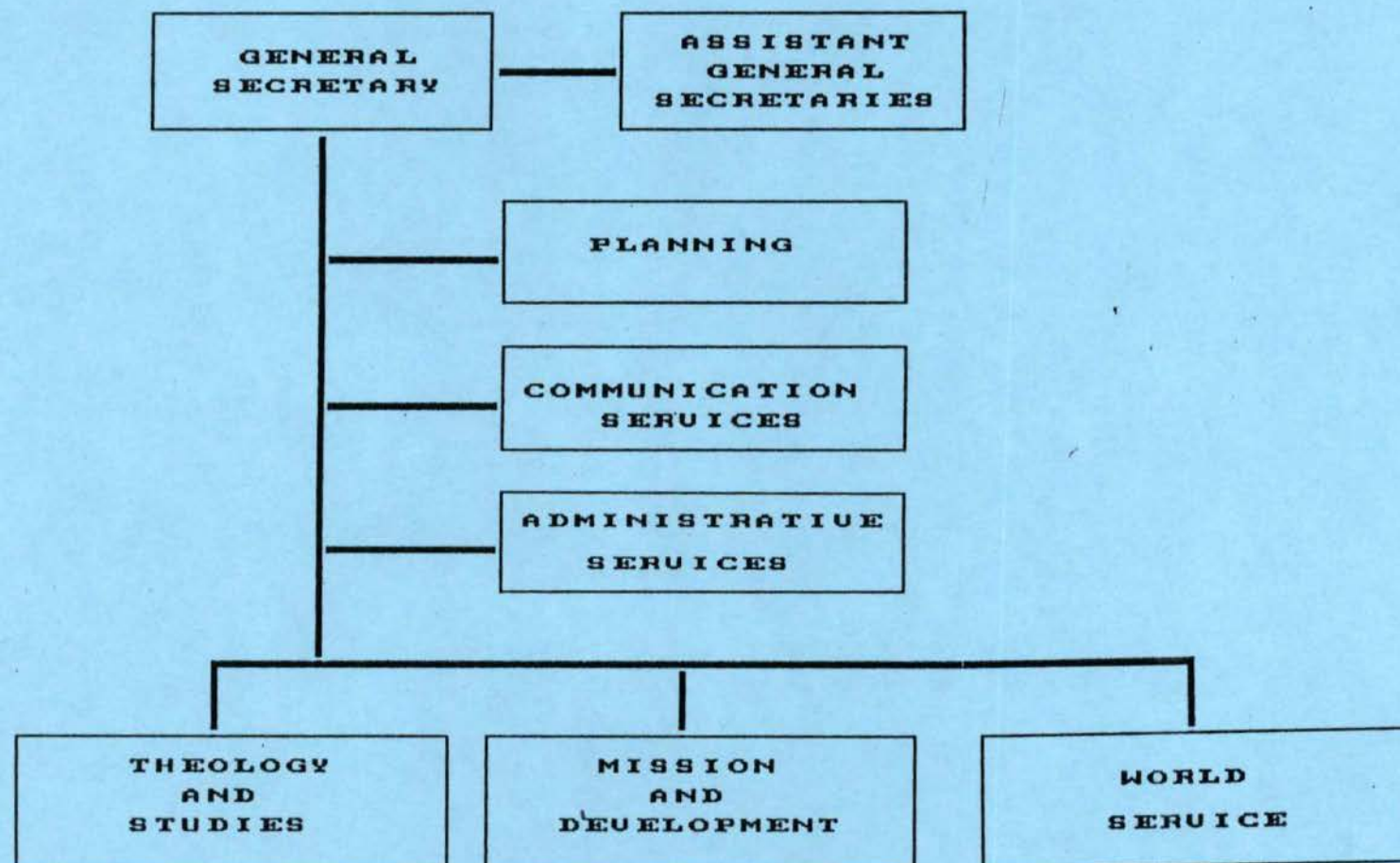
CONCLUDING REMARKS

(93)

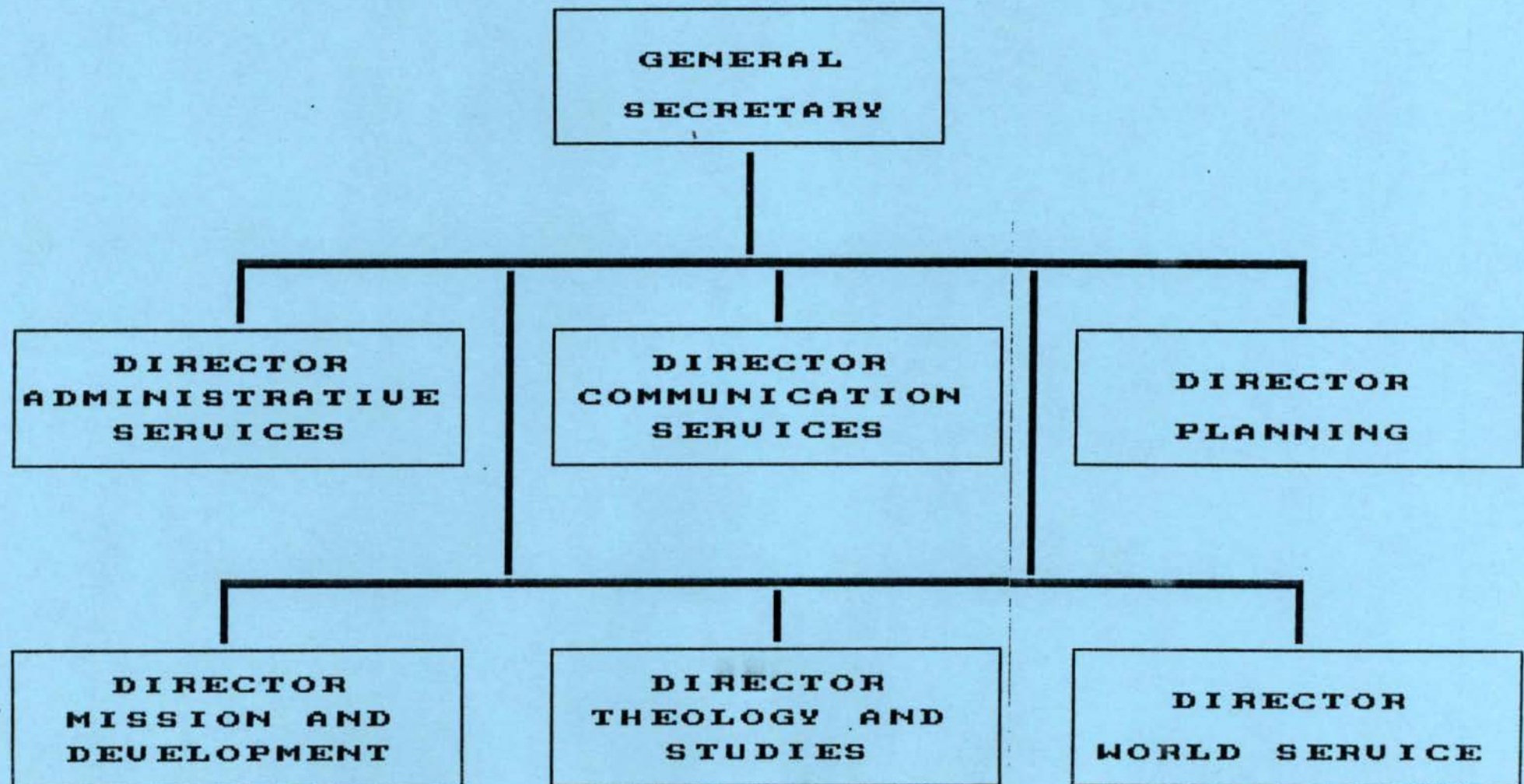
Structure is a tool, not an end in itself. It is to be judged only in terms of its effectiveness in helping an organization understand itself and define its mission. May this proposal so serve the communion of Lutheran churches in the Lutheran World Federation.

August 5, 1989

(2739)



CABINET



PROPOSED DRAFT FOR A CONSTITUTION

OF THE LUTHERAN WORLD FEDERATION

(as adopted on 9 August, 1989 in plenary session)

I. NAME

- (1) The name of the body organized under this constitution shall be The Lutheran World Federation.

II. DOCTRINAL BASIS

- (2) The Lutheran World Federation confesses the Holy Scriptures of the Old and New Testaments to be the only source and norm of its doctrine, life and service. It sees in the three Ecumenical Creeds and in the Confessions of the Lutheran Church, especially in the unaltered Augsburg Confession and the Small Catechism of Martin Luther, a pure exposition of the Word of God.

III. NATURE AND FUNCTIONS

- (3) The Lutheran World Federation is a communion of churches which confess the triune God, agree in the proclamation of the Word of God and are united in pulpit and altar fellowship.
- (4) The Lutheran World Federation confesses the one, holy, catholic, and apostolic Church and is resolved to serve Christian unity throughout the world.
- (5) The Lutheran World Federation
- (6) - furthers the united witness to the Gospel of Jesus Christ and strengthens the member churches in carrying out the missionary command and in their efforts towards Christian unity worldwide,
- (7) - furthers worldwide among the member churches diaconic action, alleviation of human need, promotion of peace and human rights, social and economic justice, care for God's creation and sharing of resources,
- (8) - furthers through cooperative study the self-understanding and the communion of member churches and helps them to act jointly in common tasks.

IV. SCOPE OF AUTHORITY

- (9) As instrument of its autonomous member churches the Lutheran World Federation may take action in matters committed to it by the member churches. It may act on behalf of one or more churches in such specific tasks as they commit to it. It may request individual member churches to assume tasks on behalf of the entire Communion.

V. MEMBERSHIP AND OTHER FORMS OF AFFILIATION

1. Member churches

- (10) The Lutheran World Federation consists of churches which accept the doctrinal basis set forth in Article II of this Constitution.
- (11) Each church which applies for membership in the Federation shall declare its acceptance of this Constitution.
- (12) Reception into membership shall be decided by the Federation in the Assembly, or in the interim, by the Council.
- (13) Membership in the Federation may be terminated by withdrawal. Upon recommendation of the Council, the Assembly may suspend or terminate the membership by a two-thirds vote of the delegates.
- (14) Procedures relating to membership shall be governed by the Bylaws.

2. Recognized Churches, Councils and Congregations

- (15) The Lutheran World Federation may recognize as eligible to participate in the work of the Federation non-member churches, councils or congregations which accept the doctrinal basis set forth in Article II of this Constitution (Associate Membership).
- (16) The granting, conditions and continuation of such recognition shall be governed by the Bylaws.

VI. ORGANIZATION

- (17) The Lutheran World Federation shall exercise its functions through the Assembly, the Council, the Secretariat and appropriate instrumentalities of the member churches. In all these functions of the Federation, ordained and lay persons, men, women and youth shall be eligible to participate.

VII. ASSEMBLY

- (18) 1. The Assembly shall consist of representatives of the member churches of the Federation. As the principal authority of the Lutheran World Federation, the Assembly shall:
 - (19) 1. be responsible for the Constitution
 - (20) 2. give general direction to the work of the Federation
 - (21) 3. elect the President and the members of the Council
 - (22) 4. act on the reports of the President, the General Secretary and the Treasurer.
- (23) 2. The Assembly shall normally be held every six years with the time, place and program to be determined by the Council. Special meetings of the Assembly may be called by the Council and shall be called at the request of one-quarter of the member churches.

- (24) 3. The number of representatives to the Assembly and their distribution among the member churches shall be determined by the Council.
- (25) Each member church shall have the right to have at least one representative in the Assembly.
- (26) Due regard shall be given to the numerical size of member churches and their distributions by continents and countries.
- (27) 4. The Council may invite representatives of the Lutheran congregations in union church bodies or of Lutheran associations and organizations to the Assembly in a consultative capacity if these are not represented by member churches.
- (28) The number of these representatives shall be determined by the Council.

VIII. COUNCIL

- (29) 1. The Council shall be composed of the President, the Treasurer, and 48 persons to be elected by the Assembly.
- (30) Upon nomination by the churches, 48 members of the Council shall be elected by the Assembly by a majority of the votes cast.
- (31) The Assembly shall have the right to elect persons other than those nominated by member churches and other than those who are delegates to the Assembly provided the consent of the relevant member churches is given.
- (32) Election procedure and distribution of seats to the continents and countries shall be governed in the Bylaws. A due representation of ordained and lay persons, women, men and youth shall be observed.
- (33) The term of office of the Council shall end at the close of the next ordinary Assembly. Members of the Council shall be eligible for one re-election.
- (34) 2. The Council is responsible for the business of the Federation in the interim between ordinary Assemblies; it should meet at least once a year.
- (35) 3. The Council shall elect the General Secretary (Article XII.) and the Treasurer (Article X.) and prescribe their duties.
- (36) The term of office of persons elected by the Council may be terminated before expiration by a two-thirds vote of the members of the Council.
- (37) The Council shall decide on the structure of the secretariat and present an annual report to the member churches.
- (38) 4. Upon death or incapacity of the President, the Council shall elect a President within 3 months.
- (39) If a member of the Council can no longer be present for his/her term of office, the Council elects in consultation with the member church a deputy for the remaining term of service.
- (40) 5. The Council shall decide on the budgets of the Federation. It shall receive the audited accounts and approve them.

- (41) 6. The Council shall elect from among its members an Executive Committee and Program Committees as required and appoint their chairpersons.
- (42) The Executive Committee shall be composed of the following persons: The President, the Vice-Presidents, the Treasurer and the chairpersons of the program committees.
- (43) For the Program Committees the Council elects for its term of office up to 20 advisors.
- (44) The Council may appoint standing committees or ad hoc sub-committees as required.
- (45) The Executive Committee shall pursue the duties assigned to it by the Council to ensure the proper functioning of the Federation.
- (46) The Executive Committee shall serve as the personnel committee. It shall also serve as LWF Board of Trustees.

IX. NATIONAL COMMITTEES

- (47) The member churches in each country may constitute a National Committee to coordinate the relationships to the Federation. The right of direct communication between the member churches and the LWF shall be retained. Each National Committee shall present to the Council an annual report on its activities.

X. OFFICERS

1. President

- (48) The election of the President by the Assembly shall be by a majority of the votes cast in a written ballot.
- (49) The President shall assume office immediately after the close of the Assembly at which the election was held. He/she shall hold office until the close of the following ordinary Assembly and shall not be eligible for a second term.
- (50) The President shall be the chief official representative of the Federation. He/she shall be the presiding officer of the Assembly, the Council and the Executive Committee.
- (51) The President shall oversee the life and work of the Federation, in consultation with the Treasurer and General Secretary.

2. Treasurer

- (52) The Treasurer shall be elected by the Council at its constituting meeting and shall hold office until the close of the following ordinary Assembly.
- (53) The Treasurer shall oversee the financial activities and shall counsel the President and the General Secretary in this respect.

XI. SECRETARIAT

- (54) The Federation shall have a secretariat adequate to carry out its tasks.
- (55) The Council shall authorize the structure and the terms of reference of the secretariat.

XII. GENERAL SECRETARY

- (56) Without delay following the close of each ordinary Assembly the Council shall elect the General Secretary who shall devote full time to this office and who shall serve until his/her successor has taken office. The General Secretary shall be eligible for re-election.
- (57) The General Secretary shall be responsible to the Council for his/her work. He/she shall conduct the business of the Federation and carry out the decisions of the Assembly and the Council.
- (58) The General Secretary shall report to the Assembly and the Council.

XIII. FINANCES

- (59) The Council shall authorize the Statement of Needs for transmission to the member churches, National Committees and other agencies, commending it for support through designated and undesignated contributions.
- (60) The Council shall allocate membership fees to be paid by member churches.
- (61) The Council shall receive the Auditors report and adopt the annual financial report. The member churches shall receive an annual financial report.

XIV. AMENDMENTS AND BYLAWS

1. Amendments

- (62) Amendments to this Constitution may be made by a two-thirds majority of the votes cast at any ordinary Assembly, provided notice of intention to amend shall have been submitted through the General Secretary to the member churches, 3 months before the Assembly.
- (63) Amendments shall become effective one year after their adoption by the Assembly unless objection has been filed with the Council by at least one-third of the member churches.

2. Bylaws

- (64) The Council shall adopt Bylaws to this Constitution. Such Bylaws adopted or amended by the Council shall become effective one year after their adoption unless objection has been filed with the Council by at least one-third of the member churches.
- (65) The Assembly may adopt, amend or rescind Bylaws by a majority of the votes cast. Such decisions shall become effective after one year unless objection has been filed with the Council by at least

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REPORT OF THE STANDING COMMITTEE ON ASSEMBLY PREPARATIONS

- (1) The Standing Committee on Assembly Preparations met in Geneva from 26 - 27, July 1989. This report includes excerpts from the reports of the coordinators for content, information and communication, pre-Assembly and post-Assembly programs, for the Assembly Office in Geneva, from the report of the Local Assembly Committee in Curitiba on the situation of the preparations for the Assembly, discussions and recommendations to the Executive Committee. SCAP thanks all people in Brazil, Geneva and in the member churches, involved in the preparations for the Eighth Assembly.

(2) **Present SCAP Members and Advisors:**

Käte Mahn, chairperson
Samuel Goolsarran
Aida Haddad
Augusto E. Kunert
David Preus

John Bachman (part-time, for Ruth Abraham)
Dorothy Marple
Munshi Tudu

(3) **IECLB Members:**

Rolf Droste
Heinz Ehlert
Helvino Pufal

(4) **Observer:**

Gerhard Cartford

(5) **LWF staff:**

Gunnar Staalsett	(part-time)
David Bramley	(part-time)
Eugene Brand	
Carolyn Decke	
Christa Held	(part-time)
Nörmann Hjelm	
Satoru Kishii	(part-time)
Friedrich König	(part-time)
Anza Lema	
Gerhard Messner	(part-time)
Ishmael Noko	(part-time)
Paul Rajashekar	
Erika Reichle	(part-time)
Margret Stasius	(part-time)
Joyce Brentini	
Dorothea Droste	

1. CONTENT OF THE ASSEMBLY

- (6) Since the last meeting of the SCAP, an **Assembly Preparatory Meeting** has been held in Geneva, January 23-27, for the purpose of drafting a working paper. The document prepared by this ad hoc group and the background materials produced by the LWF staff groups were reviewed by the Staff Committee and Cabinet. The original proposal to issue a working paper for Assembly discussion was modified; this decision was later approved by the LWF officers.
- (7) We have now produced a small booklet entitled **Study Book** on the sections, including some background information on the LWF and the setting of the Assembly. The papers produced by the staff groups have been put together as a dossier of **Additional Study Material**, including Bible Study notes.
- (8) It was decided to provide the four major sections with a **resource document** which is to stimulate discussion and facilitate the preparation of a report for each section. This document will not be a preliminary draft of the Section Report. Rather the Resource Document will
 - (9) a. suggest in brief form theological direction for each major section;
 - (10) b. identify the major issues and questions which could be addressed in each subtopic in the major section;
 - (11) c. make specific references to the Study Book, Additional Study Materials and other LWF documents which can be used as background in the discussion of the issues;
 - (12) d. explain what is meant by "acts of commitment";
 - (13) e. describe the process to be used in bringing the reports from the subgroups together in order to develop a single unified report from each major section.
- (14) Group participants, if they so desire may utilize portions of the Resource Document in the preparation of reports from the subgroups and/or major section.
- (15) This text is to be prepared in Geneva in November 1989.
- (16) Each section is to be led by 2 persons as moderators and
 - 2 persons as rapporteurs
 - and assisted by 2 LWF staff members
 - 2 stewards and a number of advisors.
- (17) **Exhibit 20.1** contains the names of persons that have so far been suggested as moderators and rapporteurs. All the suggested speakers have accepted the assignment.
- (18) **SCAP RECOMMENDS to**
the Executive Committee: 1. to confirm this list of names,
- (19) 2. to propose to the Assembly that this group of people form the Editorial Committee,
- (20) 3. to propose Bishop Aarflot as its chairperson.

- (21) ad 1: Should there have been unforeseen changes by the time of the Assembly the Cabinet is authorized to nominate new persons. The subsection chairs are to be nominated once all the member churches have announced the names of their delegates.
- (22) ad 2: The Editorial Committee also shall be assisted by advisors.
- (23) The draft time schedule concerning the work of the sections as attached to this report as **Exhibit 20.2**.
- (24) With regard to the Bible Study groups, a preliminary list of names has been drawn up (**Exhibit 20.3**). This group of people is made up of delegates. As not all the delegates have been announced, changes will be possible. The selection of 40 persons from Brazil itself who would be distributed among the groups will be made by the leadership of the IECLB in consultation with Milton Schwantes and Carlos Mesters. An introductory meeting of the whole group is planned for 28-29 January 1990 in Curitiba.
- (25) The Bible Study groups are closed as a matter of principle. However, the enable daily visitors to attend the Bible Studies, 3-5 groups are to be open to them, both German- and Spanish-speaking.
- (26) SCAP has instructed the staff members concerned to plan an event during the Assembly that would give expression to the various voices/cries from the member churches. It is not to be a one compact media presentation but, rather, individual short contribution that would be interspersed at various times, also during morning and evening devotions. One might think of prayers, meditations, dance, plays, art, songs, music, images etc.
- (27) Arrangements will be made for a kind of documentation center in Curitiba which would contain important texts on the work of the LWF.
- (28) No decision has yet been taken concerning the name of the final document. SCAP was of the opinion this could be decided only once a result was in view; "message", "statement", "report" were the terms suggested.

2. INFORMATION AND COMMUNICATION

- (29) There is no reason to think other than that the Pontifical University in Curitiba will provide totally adequate physical and technical facilities for the communication activities of the Assembly: space for journalists, computer and international communication facilities, printing and photographic services, making up of a "daily paper" etc. Through the IECLB offices, commitments have been made for sound recording of Assembly proceedings, frequent radio broadcasts in Brazil (Radio UNIAO). All technical support staff will be provided.
- (30) The following background materials are available:
- 2.1 Study Book for the Assembly
- (31) Produced in four languages -- English, German, French, and Spanish (with a Portuguese summary prepared in Brazil) -- this 48 page illustrated book includes initial statements on the four theme sections, background material on the Assembly and its host environment, and a statement by the LWF General Secretary.

2.2 Dossier of Additional Study Material

- (32) It contains staff papers on the theme sections together with the Assembly Bible study guide. This material, in English and German, is to be distributed to Assembly participants, member churches, national committees, etc.

2.3 Flier

- (33) to announce the Assembly, in four languages.

2.4 Slide Show

- (34) on the host church and the host country; it has been sent to the member churches.

The following are in preparation:

2.5 The Five-Year Report

- (35) to be approved at this meeting of the Executive Committee.

(36) 2.6 The Assembly Poster and Postcard

2.7 Slide Show

- (37) on life and work of the LWF.
- (38) So far, 36 agencies and news papers have shown interest in sending journalists to the coming Assembly. 70-100 journalists are expected to be there from all over the world.
- (39) Eight requests from journalists from the Third World to attend the Assembly have been received so far. One of them has been coopted already by the LWF.
- (40) The Television station Süd West Funk in Baden-Baden has offered to cover TV transmission at the Assembly. Foreseen is a documentation on the LWF as such, and one live program from the Assembly in Curitiba, most probably on the Sunday Festival. Two LWF staff members will have a meeting in August with the TV management in Baden Baden to continue discussions on this proposal.
- (41) A book on the host church in Brazil, produced by the Landeskirchenamt of Bavaria together with IECLB with a preface of the IECLB President, was circulated. Attempts to have it translated into English have so far not been successful.

3. FINANCES

- (42) The committee was informed that the budgetary deficit is to date approx. US\$ 75.000.
- (43) With regard to travel, VARIG air-lines, which was to coordinate the travel of the Assembly participants from its offices in Geneva, is not likely to do so anymore. In various countries VARIG agencies had learned about the LWF Assembly taking place in Brazil, and are now trying to get the business locally. Free tickets which were assured will have to be dropped.

- (44) Some Assembly participants have already made bookings without going through Geneva.
- (45) During this coming August, another meeting with VARIG representatives in Geneva will be held and final decisions taken. By then, travel dates of the Assembly participants should be provided and block bookings should be confirmed to VARIG. The problem is not so much the flying into Brazil but within the country (Sao Paulo/Rio - Curitiba). One should even take into consideration that some participants will have to take buses from Sao Paulo to Curitiba which represents a 6 hours bus drive from Sao Paulo and 12 hours from Rio to Curitiba.
- (46) A letter on travel subsidies had been sent to all member churches concerned, informing them that LWF would cover 60% of travel costs and 100% board and accommodation in Curitiba for their delegates. Those churches which are not able to bear the 40% are being considered case by case.
- (47) A travel agency in Curitiba (ABREU) has secured 960 rooms in 28 different hotels for the Assembly participants. Most of the hotels are not prepared to give more than 50-100 rooms each due to the high season and price reduction assured by ABREU.
- (48) The committee expressed concern about the travel situation and recommended that an information letter on final travel arrangements be sent to member churches and all other participants of the Assembly by end of August if possible.

4. WORSHIP

- (49) The group of Assembly Worship Facilitators (AWF) has been appointed. They are: Mr. William Ondieki Obaga, Kenya; The Rev. Ondrej Prostrednik, CSSR; The Rev. S. Anita Stauffer, USA; The Rev. Jason Wong, Singapore; The Rev. Ingemar Thorin, Sweden; Ms. Birgitta Hellerstedt-Thorin, Sweden. This group will be assisted by Dr. Cartford, Ms. Holloway (LWF Staff Group), and at least two persons from Brazilian Committees: The Rev. Silvio Tesche and Ms. Agnes Zischler.
- (50) The Rev. Frank Graf (Blumenau, Brazil) has been appointed Music Director in Chief (see October Minutes, p. 7). He will be an ex officio member of AWF and will be assisted by the Rev. Carlos Dreher and others in Brazil.
- (51) Since the campus chapel is not large enough for the opening and closing worship, nor for the morning and evening devotions an oval tent with a surface of 1,066 square meters has been rented and is to be put up next to the campus chapel.
- (52) Outlines for the Opening and Closing Eucharists are worked out. The Rev. Dr. Gottfried Brakemeier has accepted the invitation to preach at the opening service. The Rev. Mercedes Garcia (Argentina) has accepted the invitation to be the closing service preacher. A volunteer choir from IECLB Region 2 will sing. Separate multi-lingual programs for each service are to be printed. These services will be for Assembly participants and invited guests only. For quite some time, SCAP discussed the use of individual cups, common cups and intinction at the Eucharist. SCAP recommends, especially with regard to the "Kirchentag", the use of a common cup with the possibility of intinction. AWF is requested to work out the practical details.

- (53) The outlines for daily Morning and Evening Prayers are also worked out. Resources for these services which will be implemented by AWF on a daily basis will be Laudamus and a Supplement now being prepared. A small Assembly choir will lead the singing.
- (54) Instrumental music for all services on the campus is to be provided by an ensemble of players assembled by C. Dreher. It is hoped that this group can be supplemented by a small brass choir.
- (55) A Brazilian architectural designer will submit proposals for the interior furnishings of the tent. Fabrication will be local following joint approval of the designs.
- (56) In February a mutually acceptable outline for the "Kirchentag" (Sunday, 4 February 90) was worked out. The service will be held at the Ginasio Taruma, a large sports arena. A total of approximately 10,500 people is expected. From 10.00 - 11.30 hours the focus will be on "Witnesses" representing Youth, Africa, Indonesia/Pacific and Eastern Europe. That will be preceded by a brief address of greeting by LWF President Hanselmann. After a shared lunch the group will be greeted by IECLB President Brakemeier. At 14.00 hours a celebration of the Eucharist will begin during which the Rev. Dr. Emilio Castro is to preach. At the afternoon program's conclusion, a final word will be spoken by the LWF General Secretary. A mass choir and a large Posaunenchor are to be assembled for the Kirchentag. Should the "Kirchentag" be televised, it must be checked whether a transmission for deaf-mute persons is possible. The host church has asked that the offering be used for projects outside Brazil; the Officers have been requested to agree to this and to decide on the projects to be selected.
- (57) Ceramic chalices and wine jugs are being fabricated in Brazil; bread will be distributed from "Indian" baskets. These are to be offered for sale as mementos after the Assembly to cover the cost.
- (58) The Archbishop of Curitiba has offered his Cathedral for the night vigil of prayer. The Cathedral is within walking distance of the hotels where participants will be housed. The Youth Desk is responsible for the practical implementation.
- (59) A compilation of prayers to be used in the member churches and during the Assembly is being prepared.

5. ASSEMBLY OFFICE

- (60) The Assembly Office maintains permanent contact with the host church and their national and local preparatory committees. The good cooperation in all individual questions has been noted with gratitude.
- (61) The direct partners in the Local Committee are the Rev. Heinz Ehlert and his assistant Martina Ingauer. They keep in touch with the representatives of the university.
- (62) In the meantime, the issue of the participation of people with disabling conditions has been taken up. The Geneva staff is in contact with a group of persons in Curitiba on this.

- (63) Conversations were held with Government officials in Brazil. The Vice-President indicated that the government was prepared to give entry visas to all participants identified by LWF for the Assembly in Curitiba. However, there is not a written agreement with the government; it has been a verbal assurance. The government was asked to:
- (64) a) provide the Assembly office with a full list of countries whose citizens need entry visas for Brazil;
- (65) b) give a full list of Brazilian Embassies Consulates in all parts of the world;
- (66) c) appoint a contact person in the Ministry of Foreign Affairs.
- (67) Ms Dorothea Droste is the contact person in the Geneva Assembly office. She has put together information requested by the government and has paid a visit to the ministry together with her father. We have already sent lists of Brazilian Embassies and Consulates in all regions of the world to the participants for their information.
- (68) At its meeting in Addis Ababa in 1988 the Executive Committee limited the number of participants to 700, including journalists and accompanying persons.
- (69) The number of delegates has been set at 393.
- (70) The figures for the other categories have been set in the meantime:
 official visitors (invited by the LWF)
 ex officio participants
 advisers (see also Exhibit 20.7)
 observers
 guests
 LWF staff
 coopted staff
 translators
 local staff
 stewards
- (71) The list drawn up so far (Exhibit 20.4) shows that the figure of 700 has been unrealistic. The figures in each category are indeed lower compared to Budapest but the aim set has not been reached in spite of careful examination down to individual cases. Moreover, we have not yet reached the last stage of preparations, and member churches and LWF related agencies can still indicate that they wish further persons to be included in one of the existing categories.
- (72) All member churches, individuals and groups have been officially informed that there is the status of visitor (Exhibit 20.5). Persons in this category need a recommendation of their home churches which gives them access to the campus and to certain events. It is only the church festival on 4 February 1990 and the night vigil on 6 February 1990 are open to everybody.
- (73) With regard to the nomination of delegates, the following problems have emerged:
 Some member churches have not used the key provided to them to nominate their delegates; others send fewer delegates than they have a right to; this happens always at the expense of women and young adults.

- (74) SCAP hereby submits the Rules of Procedure to the Executive Committee with the recommendation to adopt it:

**THE LUTHERAN WORLD FEDERATION
EIGHTH ASSEMBLY**

RULES OF PROCEDURE

1. NATURE, POWERS, AND FUNCTIONS OF THE ASSEMBLY

- (75) 1.1. The Constitution defines the nature, powers, and functions of the Assembly as follows (Article VI (1), (2), (3)):
- (76) 1.1.1. "An Assembly of the Federation shall normally be held every six years at the call of the President. The time and place and program of each Assembly shall be determined by the Executive Committee. Special meetings of the Assembly may be called by the Executive Committee."
- (77) 1.1.2. "The Assembly shall consist of representatives of the member churches of the Federation. The representatives in the Assembly shall be chosen by the member churches themselves. The number of the representatives shall be determined by the Executive Committee."
- (78) 1.1.3. "The Assembly shall be the principle authority in the Federation. It shall elect the President of the Federation and the other members of the Executive Committee, shall receive reports from National Committees, may establish Commissions, and shall determine the fundamental lines of the Federation's work."
- (79) 1.2. The Constitution assigns to the Assembly responsibility for amending the Constitution (Article XIII) and the right to receive churches into LWF membership and to terminate such membership (Article IV).
- (80) 1.3. The Executive Committee has defined additional purposes of the Assembly as follows (Minutes of the Executive Committee 1980, p. 11.):
- 1.3.1. The Assembly should enable Lutheran churches
- (81) a. to witness to the faith together;
b. to confer with one another;
c. to speak together on fundamental concerns of the whole church;
d. to express their unity as part of the one universal new community in Christ.
- (82) 1.3.2. The Assembly should stimulate continuing consideration by member churches of the issues highlighted by it through its resolutions and proceedings.

- (83) 1.4. The Assembly is to transmit to the Executive Committee its recommendations concerning the policy and program of the Federation. The Executive Committee is responsible for the implementation of these recommendations.
- (84) 1.5. The Assembly may receive reports and statements and pass them to the member churches for study. It may or may not express its own opinion on the issues involved.
- (85) 1.6. The Assembly may make statements in its own name on public issues of concern to member churches. Such statements shall not be binding on the churches unless they themselves so decide (see Articles II and III of the Constitution).

2. COMPOSITION OF THE ASSEMBLY

- (86) Categories of participants for the Eighth Assembly shall be as follows:
- (87) **Delegates** - accredited representatives of the member churches;
- (88) **Ex-officio Participants** - members of the outgoing Executive Committee and three members of each Commission and Governing Committee of CDS;
- (89) **Observers** - representatives of non-member Lutheran churches;
- (90) **Special Guests** - former General Secretaries or their widows;
- (91) **Advisors** - for special issues and tasks, representatives of National Committees/Related Agencies;
- (92) **Guests** - ecumenical guests local/international, government guests, guests from the host church;
- (93) **Official Visitors** - invited by the LWF,
 - a) representatives/partners of other churches, church organizations, dialogue partners, Christian World Communions
 - b) Speakers if not delegates;
- (94) **LWF staff**
- (95) **Coopted staff** - non-LWF staff for secretarial work, general organization, press staff invited by the LWF, staff for special areas (e.g. worship);
- (96) **Interpreters and Translators;**
- (97) **Local Staff** - from the host church;
- (98) **Stewards;**

- (99) In addition to the above mentioned participants, the following groups of people will be allowed to attend plenary sessions of the Assembly as will be determined by the President of the Federation:
- (100) Accredited journalists/radio and television specialists;
- (101) Accompanying persons;
- (102) Visitors.

3. ORGANIZATION OF THE ASSEMBLY

- (103) 3.1. Structure of the Assembly: The work of the Assembly shall be carried out through:
- (104) 3.1.1. Common Worship and Bible Study:
Bible study will be done in groups.
- (105) 3.1.2. Plenary Sessions: for receiving reports, for general deliberations and for final decisions of the Assembly
- (106) 3.1.3. Work in Sections: four groups assigned to deal each with one of the four sub-themes. The sections will develop and expand on the sub-themes as well as make suggestions and/or recommendations of commitment for future work of the Federation, or whatever action may be appropriate for commendation to the member churches.
- (107) 3.1.4. Hearings: in which participants can be informed about the work of the commissions and units of the LWF and have the opportunity to discuss questions arising out of it. Upon request of the plenary, special hearings may be held to further discuss and clarify particular questions and issues. All hearings will be open.
- (108) 3.1.5. Committees: to deal with specific tasks related to the functioning of the Assembly and to prepare recommendations for decision (see item 3.3).
- (109) 3.1.6. Individual or group initiatives: delegates may take up particular points arising out of the program and refer them to the Policy and Reference Committee for determination of appropriate inclusion on the agenda or appropriate referral to a committee concerned. Such initiatives must be put in writing to the Policy and Reference Committee at least 24 hours before action is to be taken.

3.2. Rules of Procedure, Agenda, and Time Schedule

- (110) 3.2.1. The rules of procedure, agenda, and time schedule shall be presented by the Business Committee (Executive Committee) for discussion, possible amendment, and adoption by the Assembly.

- (111) 3.2.2. Subsequent amendments to the agenda may be made by the Business Committee with the consent of the Assembly. Proposals from delegates for amendments or additions to the agenda shall be directed to the Business Committee, which shall inform the Assembly of such proposals and of its recommendations (see also 3.1.5.).
- (112) 3.2.3. The time schedule and order of business as presented by the Business Committee may be altered by common consent.

3.3. Assembly Committees and Sections

- (113) Nominations for membership of the committees listed below (including nomination for chair person and, where needed, recorder) shall be presented by the Business Committee to the first plenary session for election by the Assembly. The composition of the sections shall be presented by the Business Committee to the Assembly for its approval at a later plenary session. Delegates and ex-officio participants are eligible for membership in Assembly committees and sections. Appropriate LWF staff shall be assigned to assist them. Other Assembly participants may be requested by the Business Committees to serve as resource persons for committees and sections, without vote. Chairpersons shall vote only in case of a tie.

3.3.1. Business Committee

- (114) The Business Committee shall consist of the outgoing Executive Committee and the chairperson of the Policy and Reference Committee.
- (115) As the steering committee of the Assembly, the Business Committee shall have general responsibility for the time-table and functioning of the Assembly, including plenary sessions, sections, hearings, and initiative groups.
- (116) The Business Committee shall make proposals for amendments to the agenda to the Assembly as circumstances may warrant (see 3.2.2.).

3.3.2. Policy and Reference Committee

- (117) This committee shall consist of a chairperson and eight other members. The chairperson of the Editorial Committee shall be an ex-officio member of the Policy and Reference Committee during presentation, discussion and action on matters for which the Editorial Committee is responsible.
- (118) The committee shall consider all recommendations and reports addressed to the plenary, including those from the Business Committee, Editorial Committee, initiative groups, and individual delegates. It shall facilitate the work of the Assembly by examining each recommendation and report so as to ascertain:

- (119) a. that each resolution and/or policy recommendation is clearly stated and appropriately presented;
b. that there is no unnecessary duplication of points dealing with the same issue or concern;
c. that the most crucial insights, reference points, and concerns are articulated and highlighted;
d. whether or not resolutions and recommendations are in compliance with the Constitution and the existing policy of the Federation.

(120) Where substantial editorial changes appear to be necessary, the committee refer it to the Editorial Committee. The Policy and Reference Committee shall have the right to make comments to the plenary concerning matters within the scope of its mandate, and, when necessary, to propose a voting procedure to deal with conflicting recommendations.

(121) In addition, the Policy and Reference Committee shall work on general courtesy resolutions, resolutions of thanks and others of a general nature as assigned by the Business Committee.

(122) The committee may divide itself into sub-committees in order to work on several matters at the same time.

3.3.3. Editorial Committee

(123) The Editorial Committee will be composed of a chairperson and a vice-chairperson and of two rapporteurs from each of the 4 sections. It will be responsible for putting together in a unified statement all the four reports from sections and present it firstly to the Policy and Reference Committee and secondly to the Assembly in plenary. It will incorporate in the statement proposals and recommendations which have implications to the content as directed by the Assembly.

3.3.4. Credentials and Elections Committee

(124) This committee shall consist of a chairperson and eight members.

(125) It shall examine the credentials and supervise the registration of all participants, and shall report to the plenary on the constituency of the Assembly.

(126) It shall also supervise elections conducted during the Assembly, and, when asked by the chair, count votes taken on motions in the Assembly.

3.3.5. Minutes Committee

(127) This committee shall consist of a chairperson and four members.

(128) It shall supervise the recording of the minutes of the plenary sessions and certify them for approval at a subsequent plenary session.

- (129) The minutes of the last plenary or plenaries shall be certified for approval at the first meeting of the Executive Committee following the Assembly.

3.3.6. Nominations Committee

- (130) This committee shall consist of a chairperson and sixteen members.
- (131) It shall present to the plenary nominations for the office of the President of the LWF and the Executive Committee, in accordance with the provisions of the LWF Constitution. Further nominations may be made from the floor, in writing, and signed by at least 10 delegates.
- (132) The Nominations Committee shall present its first report on nominations at least 24 hours before its final report is presented to the plenary.
- (133) After the first report, nominations from the floor may be received until the chairperson declares the nominations to be closed, which shall normally be at the end of the session following the one in which the first report was given.
- (134) When the nominations are closed, the Nominations Committee, after consulting with the delegates of the churches concerned regarding nominations made from the floor, in order to ensure adequate church endorsement, shall incorporate such nominations in its list, making known its findings regarding the consultations with representatives of the churches concerned.

3.3.7. Sections

- (135) Each section shall have a chairperson and a vice-chairperson and two rapporteurs elected by the Assembly.
- (136) The reports of the section shall spell out concerns which require the attention of the Federation and recommend appropriate action to the plenary, e.g. approval of policy statements, recommendations to the Executive Committee regarding future work of the Federation.

4. ASSEMBLY PROCEDURES

4.1. Plenary Sessions

4.1.1. The Chairperson

- (137) The chairperson of a plenary session shall be the President of the LWF or a Vice-president or other member of the Business Committee designated by the President.

- (138) The chairperson shall convene the meeting; announce the order of business; guide the proceedings; declare the opening and closing of debate on a matter; make suggestions as to actions which the plenary may wish to take; receive suggestions from the floor as to action or procedure; ensure observance of the applicable Rules of Procedure; call recesses and declare adjournments.

4.1.2. Translation and Interpretation

- (139) Full translation and interpretation facilities shall be provided for English, German, French and Spanish. Some interpretation facilities will be provided for the language of the country of the host church. A person may speak in some other language on condition that arrangements be made for interpretations into English, German, French, Spanish and the language of the host church.

4.1.3. Admission to Sessions

- (140) All Assembly participants shall be admitted to Bible study and worship, to open plenary sessions and to hearings. Visitors shall be admitted as space permits. Participation in committee and section meetings is limited to their members. However, section meetings shall be open to the press unless a section decides otherwise.

- (141) Closed sessions may be convened by the chairperson of the plenary at his/her discretion, or be called by majority vote of the Assembly upon a motion from the floor. The chairperson shall announce who besides the delegates and Business Committee members may attend the closed session.

4.1.4. Right to Vote and to Speak

- (142) Only delegates shall have the right to vote in plenary sessions. Only delegates and Business Committee members shall have the full right to speak in plenary sessions. Other ex-officio participants, official visitors, special guests, advisers, observers and staff may be given the right to speak at the discretion of the chairperson.

4.1.5. Election of the President and Members of the Executive Committee

- (143) 4.1.5.1. Timing: Election shall take place in the plenary session following that in which the final report of the Nominations Committee was presented. The time for election shall be announced to the plenary in writing at least one day in advance.
- (144) 4.1.5.2. Quorum: A minimum of 3/4 of the registered delegates shall be present for voting to proceed.
- (145) 4.1.5.3. If only one candidate is nominated: An affirmative majority shall be required for election. (An "affirmative majority" means more than half of the votes, with blanks and spoiled ballots counting as "no" votes.) If an affirmative majority is not achieved, the Nominations Committee shall be asked again to nominate one or more candidates.

(146) 4.1.5.4. If two candidates are nominated: an affirmative majority shall be required for election on the first ballot. If neither candidate achieves an affirmative majority, a second ballot shall be held. In the second ballot, the candidate with the greater number of votes shall be elected. In case of a tie, the chairperson shall draw lots to determine the winner.

(147) 4.1.5.5. If more than two candidates are nominated: An affirmative majority shall be required for election on the first ballot. If no candidate achieves an affirmative majority, a second ballot shall be held between the two candidates with the largest number of votes. In the second ballot, the candidate with the greater number of votes shall be elected. In case of a tie, the chairperson shall draw lots to determine the winner.

4.1.6. Rules of Debate

(148) All remarks shall be addressed to the chairperson.

4.1.6.1. Recognition to Speak

(149) A person desiring to speak (for or against an item under discussion such as a motion, recommendation or resolution; to a portion or portions of a document or report; to introduce an amendment to a motion, a substitute motion, or an additional recommendation or resolution) shall indicate this by handing to the chair the appropriate form indicating the exact purpose for which he/she wishes to speak. The person shall wait until recognized by the chairperson and then shall stand and first state his/her name, the name of his/her church, and the language he/she will speak.

(150) In general, speakers shall be recognized in the order in which requests are received. However, with the consent of the plenary, the chairperson may modify the order to provide for the expression of various points of view within the time allotted.

(151) No person shall speak more than once to the same item of discussion until all who wish to speak have been heard and within the time allotted.

(152) A delegate may at any time ask the chairperson for an explanation of unclear questions of procedure by calling for point of order. Such a request shall have precedence over other applications for the floor.

4.1.6.2. Time Limit on Speeches and questions

- (153) Speeches and questions shall be limited to three minutes, unless otherwise agreed upon by the Assembly. When the speaker's time is up, a bell shall be rung, and he/she shall be seated, unless the chairperson authorizes an extension of time.

4.1.6.3. Motions

- (154) Motions on agenda items may be proposed by delegates and/or Assembly committees. Motions by delegates must be proposed and seconded, and all motions must be handed to the chairperson in writing, and read by the chairperson before a vote is taken.

- (155) The person presenting a report, document, recommendation or resolution, to be debated and acted upon by the Assembly, shall specify in a provisional motion the Assembly action which is proposed (see 4.1.6.4.). This motion proposing action shall not be debated until there has been full discussion, within the time limit prescribed in the schedule, of the content of the report, document, recommendation or resolution.

4.1.6.4. Possible Assembly Actions

- (156) Motions may be made to take the following actions on reports, statements, messages, recommendations and resolutions:

- (157) to receive a report, statement, message, etc.:
the Assembly recognizes that it has knowledge of the matter but does not state whether it agrees or disagrees with the opinions expressed therein;

- (158) to adopt a report, or message, etc.: the Assembly declares itself in agreement with the opinions expressed therein (see public statement 4.1.6.7);

- (159) to adopt a motion, recommendation, or resolution:
the Assembly declares its approval of the proposal and orders that the necessary action be taken to carry it out;

- (160) to refer a matter back to the committee or section presenting it: the Assembly indicates that what is presented is not acceptable and that it wishes the committee to refine or change the substance in light of the discussion that has taken place; the Assembly may indicate specifically what changes it desires;

- (161) to transmit for a purpose to a body or group: the Assembly declares that it wants that which is transmitted brought to the attention of the particular body or group for its information, study, opinion, action, etc.

4.1.6.5. Substitute Motions and Amendments from the Floor

- (162) At the time a motion proposing action is open for discussion, substitute motions or formal amendments from the floor shall be admissible.
- (163) Substitute motions shall be considered simultaneously with the original motion. If there are several substitute motions with reference to one item on the floor, the chairperson shall decide which motion proposes the most substantial change, and that motion shall be discussed and voted upon first.
- (164) In the course of the debate, editorial amendments may be made by common consent. Substantial amendments to any motion shall be voted upon before the motion. Only one amendment shall be considered at a time.
- (165) In case of uncertainty concerning the proposed action, it is the duty of the chairperson to give a clarifying ruling.

4.1.6.6. Closing Debate

- (166) When the time allotted in the schedule of debate on a report, document, recommendation or resolution, has expired, the chairperson shall put the question, "Shall we conclude this debate and proceed to the consideration of what action shall be taken on this (report) (document) (recommendation) (resolution)?"
- (167) A motion to close debate may be made from the floor. Such motion takes precedence over further proceedings. After the motion to close the debate has been seconded, the secretary shall read the names of those who had asked to speak but have not been heard. The chairperson shall then put the question. A two-third majority of those voting is required to close the debate in this manner.

4.1.6.7. Voting on Motions

- (168) A minimum of one half of the registered delegates shall be required for voting to proceed. An affirmative majority of those voting shall be required to pass a motion. Abstentions and votes not clearly affirmative shall be counted as "no" votes. In case of a tie, the motion is lost. If the chairperson is a delegate, he/she shall be entitled to one vote.
- (169) In wishing to adopt a public statement, thereby making the statement its own, the presence of a two third majority of those entitled to vote is required. The chair shall announce that this

shall be the case before the vote is taken. When the statement pertains in a special way to a church or a country of a church its delegates shall be consulted during preparation.

- (170) A motion that has been passed or defeated may be reconsidered at the request of a delegate who has voted with the majority, provided that a 2/3 majority of those present and entitled to vote favor such reconsideration.

4.1.6.8. Editorial Changes

- (171) Final disposition of a report or document by the Assembly shall not preclude necessary editing which shall take into account any approved editorial suggestions made in the course of debate.

4.1.6.9. Rulings by the Chair

- (172) The chairperson shall rule on matters not covered by these Rules of Procedure.
- (173) A delegate may challenge the ruling of the chairperson, in which case the ruling shall be subject to confirmation by majority vote. If the ruling is defeated, the chairperson shall confer with the LWF Officers and then present their common proposal for vote.

4.2. Other Sessions

- (174) The rule of debate for Assembly plenary sessions shall be followed in all other sessions which deal with recommendations or resolutions, unless those present agree on simplified procedures. Only limited translation and interpretation will be provided in non-plenary sessions.

-
- (175) SCAP recommends to the Executive Committee to adopt the Agenda included in Exhibit 20.6.

6. PRE- AND POST-ASSEMBLY PROGRAMS

- (176) The Brazilian church is preparing six seminars for the Assembly participants. The themes vary widely: the questions of the Indians, the socioeconomic situation in the North East, the fate of the poor, street children, landless peasants, theology of liberation. Registration is by the second registration form.
- (177) Eight Latin American member churches are prepared to receive guests before the Assembly: Argentina, Bolivia, Colombia, El Salvador, Guyana, Mexico, Suriname, Venezuela.
- (178) Visits to congregations are planned after the Assembly. Many congregations have already issued an invitation. Over 100 Assembly participants have registered for such visits.

7. REPORT FROM BRAZIL (from Pastor Heinz Ehlert)

1. CONAC, FLM/90

- (179) It is recalled that the Council of the Evangelical Church of the Lutheran Confession in Brazil called a national commission (CONAC, FLM/90) which is responsible for the preparations of the Eighth LWF Assembly on behalf of the host church. The Commission is chaired by President Dr. Brakemeier. I myself am its executive secretary and in charge of coordinating the preparations here. A local office has been established close to the venue. Thanks to the efforts of Mr. Messner, this office has been equipped with a telefax machine, a PC including printer and a photocopier.

2. COLOC, FLM/90

- (180) At the request of CONAC, FLM/90, the Lutheran Community of Greater Curitiba (CELC-UP; Evangelische Gesamtkirchengemeinde) has established a local commission (COLOC, FLM/90) with representatives of its five parishes. This Commission has so far formed twelve sub-committees and is working in close cooperation with the local office, with CONAC, FLM/90 and the staff of the Geneva Assembly Office.

3. VENUE

- (181) The Pontifical Catholic University of Paraná (Pontifícia Universidade Católica do Paraná-PUC) in Curitiba has been chosen to be the venue. It makes available its whole campus and the necessary rooms and facilities, including computer and press center as well as its photo lab.
- (182) 3.1 **Gymnasium:** this is where the plenaries are planned to take place. Moreover, rooms have been identified for the Officers, for the meetings of the Executive Committee and the Commissions, and for the press.
- (183) 3.2 **Administrative area:** Centrally located rooms have been chosen for registration and seven more for offices.
- (184) 3.3. **Auditoriums:** The three blocks include four large halls for the meetings of the sections, for women and youth and 40 lecture rooms for the Bible studies. It is planned to serve the meals in the middle block, in four large halls.
- (185) 3.4 **Chapel and tent:** The university chapel is available for devotions and preparations for the Eucharist. In addition to the chapel, there is to be a worship tent with a thousand seats.
- (186) Please note that the university, in addition to facilities and machinery, will make available its technical staff, if so requested.

4. ACCOMMODATION

- (187) The travel office Abreutur has been requested to deal with the hotel accommodation of the participants. It has already reserved 970 single rooms.

5. MEALS

- (188) A firm has been found in Curitiba that will supply two warm meals a day at a reasonable price. The contract will be signed at the end of June. The subcommittee for meals will take care of the menu and the quality of the food.

6. MEDICAL CARE

- (189) "Clini Hauer", a private enterprise for medical care, will send a team of doctors, nurses and an ambulance. A contract will be drawn up.

7. TRANSPORTATION

- (190) We have been negotiating with the local mayor's office (Prefeitura Municipal) to obtain favorable conditions for transportation. Special bus lines will be established between the hotels and the campus. We have not done anything yet concretely concerning the transportation from and to the airport since we are still waiting for information on arrival and departure dates of the participants.

8. COMMUNICATION

- (191) The subcommittee for communication is worried about the lack of material for publicizing the Assembly even though our church newspapers have regularly reported on it. On June 2 a pastoral letter has been sent to the congregations by our church president containing comprehensive information.

9. SOUND SYSTEM AND SIMULTANEOUS INTERPRETATION EQUIPMENT

- (192) The Communication Department of our church is in charge of this. We have already obtained some cost estimates. Definite arrangements can only be made after consultation with Geneva.

10. PARALLEL PROGRAM

- (193) The subcommittee in charge of this has submitted a proposal to the Assembly Committee and Ms. Christa Held. What is planned are lectures and events on the campus during the breaks or for accompanying persons and visitors. Other events outside the campus and possible visits will be announced.

11. FINANCES

- (194) After consultation with Mr. Messner, the subcommittee for finances has prepared cost estimates. Our church will now initiate fund-raising campaigns in several towns. A special collection in the congregations has been requested.

12. CHURCH FESTIVAL

- (195) The Second Church Region has been asked to organize and conduct the Church Festival (Kirchentag) on behalf of the host church. The State of Paraná will provide the largest covered gymnasium in Curitiba (Ginásio Tarumã). The aim of the event is to bring together a large number of members of the congregations with the Assembly participants (about 10,000).

(196) After agreeing on the program with Geneva (Dr. Brand), the preparations are under way. Around 300 brass band players and over a thousand choir members are expected. P. Frank Graf is in charge of musical preparations.

(197) **Final observation:** We have been directly involved in choosing stewards from the IECLB (20) and in preparing six pre-Assembly visitations in Brazil for Assembly participants. Congregational visits after the Assembly still remain to be organized in detail.

LIST OF MODERATORS, RAPORTEURS AND SPEAKERS FOR THE EIGHTH LWF ASSEMBLY

SECTION	MODERATORS	RAPORTEURS	SPEAKERS
1. LIFE IN COMMUNION	Andreas Aarflot (Norway) Sieghilde Hörschelmann (FRG)	Edward Schneider (USA) Ulrike Birkner (GDR)	Manas Buthelezi (S. Africa) Prasanna Samuel (India)
2. SALVATION	Susanna Telewoda (Liberia) Julius Paul (Malaysia)	Simon Maimela (S. Africa) Tekla Sund Reklau (USA)	Theo Ahrens (FRG) Jan Kiivit (USSR)
3. PEACE WITH JUSTICE	Béla Harmati (Hungary) Dalla Thordardottir (Island)	Reetta Leskinen (Finland) Samuel Goolsarran (Guyana)	Francis Stephanos (Ethiopia) Mary Henry (USA)
4. A LIBERATED CREATION	Niels Hasselmann (FRG) Frieda Mangunsong (Indonesia)	Jane Brewer (Canada) Rui Braun (Brazil)	Anna Marie Aargaard (Denmark) Rose Mbise (Tanzania)

TIME SCHEDULE FOR THE WORK IN SECTIONS DURING THE EIGHTH ASSEMBLY

1. TIME SCHEDULE

(1) a) Section Plenary I

is scheduled for February 1st - 11.00-12.30. The primary tasks during this session will be:

- (2) - introduction of Moderators, Rapporteurs, staff, etc.
- (3) - 2 addresses by the Speakers followed by brief discussion;
- (4) - introduction of the Resource Document for the section, and information on sub-groups.

b) Procedures for sub-groups

- (5) The sub-groups will function according to the proposal indicated in the Resource Document. The groups will be divided according to issues. The LWF staff responsible for each section will make available the group listings, room assignments, etc. These lists are to be prepared in advance. (The staff should also be prepared to modify the groups if there are requests for change.)
- (6) - Each group will aim at producing a TWO PAGE (maximum) report of their discussions.
- (7) - The report should concentrate only on the issues assigned to that group.
- (8) - It is to be made clear that the group reports as presented will not be incorporated in the section document.
- (9) - All the group reports will be put together by Rapporteurs in consultation with Section Moderators and Sub-group Leaders into one section report and therefore the groups need not worry too much about language and editing.
- (10) - The groups will meet 4 times (each a 1.1/2 hour session):
- (11) February 1st - 14.30 - 16.00
16.30 - 17.45
- (12) February 2nd - 11.00 - 12.30
14.30 - 16.00
- (13) - The group reports should be handed over to the Section Rapporteurs by 19.00 hrs on February 2nd. The Moderators, Rapporteurs and Advisors will meet to review the group reports and will prepare a consolidated section report. (Meeting on February 2nd 20.00 hrs.) Report to be sent for translations & duplication.

c) Section Plenary II - February 3rd 14.30 - 17.45

- (14) - a consolidated report prepared by Rapporteurs in consultation with Moderators is read. - Maximum length of the section document: 6 PAGES
- (15) - discussion of the document. All comments to be submitted in writing.

2. **EDITORIAL COMMITTEE MEETING - FEBRUARY 3 - 20.00 hrs**
4 - 16.00 hrs

- (16) Members: Moderators of 4 sections
Rapporteurs of 4 sections
Chairperson of the group (may be one of the Section Moderators)
Staff Content Coordinators
Other staff as required
- (17) The group will aim to draft the Assembly Statement drawing upon the material submitted by the sections. Approximate length of the statement: 20-25 pages.
- (18) It is understood that this statement aims to provide a public profile of the Lutheran Communion and will serve as a reference document for the work of the LWF. It should be written in a simple style and pastoral tone. When adopted by the Assembly it represents the Lutheran Voice in the contemporary world and is thus addressed to the Churches and the world. The statement will avoid formulations written in a "resolution style". It is understood that the statement carries the same authority or status as other actions of the Assembly.

Relations to Policy and Reference Committee

- (19) It is anticipated, however, that there will be some "resolutions" proposed by the Executive or Policy and Reference Committees for adoption at the Assembly. There will certainly be a couple of resolutions in relation to ecumenical concerns. There may be others spontaneously proposed from the Assembly floor. All such specific resolutions are to go through the Policy and Reference Committee. It may be helpful to distinguish such resolutions:
- (20) 1. Those related to the content of the Assembly, and
2. Those related to legislative matters, such as constitution, structure, administration, etc.
- (21) The resolutions related to the content (theme or sub-themes) can be passed on to the Editorial Committee by the Policy and Reference Committee. Such content oriented resolutions can be appended to the statement by the Editorial Committee either as "Acts of Commitment" or simply as "Resolutions". Thus these "Acts of Commitment" become part of our public statement.
- (22) It is hoped that the number of "Acts of Commitment" appended to the statement will be small and concrete. These "Acts of Commitment" can be adopted either individually (voted upon) or as part of the One Statement.
- (23) To facilitate relations between the Editorial Committee and Policy and Reference Committee, the chairperson of the former will serve in

the Policy and Reference Committee as an ex-officio member, particularly when content related matters are discussed.

3. FIRST READING OF THE STATEMENT IN ASSEMBLY PLENARY

(24) February 6th 11.00 - 12.30 hrs

The statement in its entirety will have to be read during this session by the chairperson of the Editorial Committee.

(25) Discussion of the Statement in Plenary

February 6th 14.30 - 16.00 hrs
16.30 - 17.45 hrs

(26) - all comments to be submitted in writing to Editorial Committee by 19.00 hrs on February 6th.

(27) Editorial Committee meets again on February 6th, 20.00 hrs to review and revise the document, including any additional resolutions or "Acts of Commitment" forwarded by the Policy and Reference Committee.

4. SECOND READING OF THE STATEMENT IN PLENARY

(28) February 8th 9.00 - 10.30 hrs

- no full reading of the text; those pages or paragraphs where substantial changes have been made will be pointed out by the chairperson of the Editorial Committee.

(29) - no major changes possible other than deletion, minor substitutions of words, correction of any factual errors.

(30) Editorial Committee meets February 8th at 10.30 hrs to review and revise the document.

5. FINAL READING AND ADOPTION OF THE STATEMENT

(31) February 8th 14.30 hrs

- no full reading of the text possible

(32) - Assembly adopts the statement

Bible Study Group Leaders in Curitiba

Name	Country	Female	Male	Language(s)
Adamczewski, Susanne	FRG (NE)	+		German, English
Bleij, Wonno	HOLAND		+	German, English
Brunow-Franzoi, Hanna	ITALY	+		German, English
Chilstroem, Herbert	USA		+	English
Daba, Yadesa	ETHIOPIA		+	English
Edeling-Unger, Anneliese	FRG(Br)	+		German
Eikseth, Astrid	NORWAY	+		English
Fenomanana, Jean	MADAGASCAR		+	French, English
Figueroa, Joaquin	USA		+	English
Folk, Jerald	USA		+	English, German
Goldenstein, Pearl	USA	+		English
Gomez Soto, Medardo	EL SALVADOR		+	Spanish
Gudmundsson, Bernhardur	ISLAND		+	German, English
Hahn, Hans-Otto	FRG		+	German,,English
Hoeffel, Michel	FRANCE		+	French, German
Jayaseelan, Jacob	INDIA		+	English
Kiedron, Vladislav	CSSR		+	German, English
Kisku, Sagenen	INDIA		+	English
Küenzlen, Heiner	FRG(Wü)		+	German, English
Kuzma, Christa	FRG(Ha)	+		German, English
Moyo, Ambrose	ZIMBABWE		+	English
Mikkola, Raija-Liisa	FINLAND	+		English
Mshana, Eliewaha	TANZANIA		+	English
Nababan, Alida	INDONESIA	+		English

Nissen, Karsten	DENMARK	+	German, English
Nwoni	AFRICA	+	English
Paul Raj, Katakshamma	INDIA	+	English
Penumaka, Moses	INDIA	+	English
Petersoo, Udo	USSR	+	English
Rehner, Wolfgang	ROMANIA	+	German, English
Schintlmeister, Inge	AUSTRIA	+	German, English
Simangunsong, Harlen	INDONESIA	+	English
Simatupang, Immanuel	INDONESIA	+	English
Tiede, David	USA	+	English
Tudu, Munshi	INDIA	+	English
Tung, Sophia	TAIWAN	+	English
Udofia, Samuel	NIGERIA	+	English
Westlund, Barbro	SWEDEN	+	English, German
Wiesche, Anna M.	FRG(Ba)	+	German, English
Windibiziri, David	NIGERIA	+	English

Additional Persons in case the above mentioned do not accept appointment:

Arnold, Walter	FRG(Wü)	+	German, English
Berglund, Christina	SWEDEN	+	English
Kalnins, Harald	USSR	+	German
Krentz, Edgar	USA	+	English
Nordstokke, Kjell	NORWAY	+	English, German
Tse, John	HONG KONG	+	English
Younan, Suad	JORDAN	+	English, French

LIST OF CATEGORIES

Below are the categories of participants at LWF-Assemblies in Dar-es-Salaam, 1977 and Budapest, 1984 and Curitiba 1990. Against each category there is a number of participants for the two Assemblies and according to invitations sent out by the Assembly office the updated expected number of participants for Curitiba.

CATEGORIES	DAR-ES-SALAAM 1977	! BUDAPEST ! 1984	! CURITIBA ! 1990	! positive ! to date	! no !
DELEGATES	250	318	394	339	6
OBSERVERS	25	32	32	12	1
EX-OFFICIO PARTICIPANTS	39	61	35	15	
ADVISERS	64	138	29	20	
OFFICIAL VISITORS	25	26	5	3	1
Speakers if not delegates			11	6	
GUESTS TOTAL	09	14	40		
Ecumenical guests int.			20	10	
Ecumenical guests local			8	3	
IECLB guests			3	2	
Special guests			6	5	1
Government guests			3		
LWF STAFF	70	91	78	78	
COOPTED STAFF	59	53	31	23	
INTERPRETERS/TRANSLATORS	36	35	38	28	
LOCAL STAFF	54	57	55	??	
STEWARDS	55	91	60	43	
ACCREDITED JOURNALISTS AND BROADCASTERS	135	261	??	??	
<u>SUB-TOTAL</u>	<u>821</u>	<u>1177</u>			
ACCOMPANYING PERSONS	--	178	??	62	
T O T A L	821	1355			
	=====	=====			
sub-total to date:			808	649	
sub-total to date: including "no's"			799		

Rev. August 1, 1989/dd/jb

To: All LWF Member Churches and
National Committees

June 1989/115:AAL/jb

VISITORS TO THE EIGHTH LWF ASSEMBLY IN CURITIBA, BRAZIL

Dear friends,

The Lutheran World Federation has been approached by individuals and groups with the request to be allowed to attend the Eighth LWF Assembly as visitors. In order to ensure that no member of an LWF member church visiting Curitiba, Brazil, at the time of the Assembly is denied a visitor's privilege, the LWF has decided that the following procedure should be adopted:

There are two possibilities for visitors to participate in Assembly programs.

1. Everybody, with no restriction, will be allowed to participate in the following two programs:
 - a. SUNDAY FESTIVAL ON FEBRUARY 4, 1989 the whole day and
 - b. THE NIGHT VIGIL ON FEBRUARY 6, 1989 FROM 23.00 HOURS.
2. Only persons with a letter of recommendation from their churches will receive a visitor's pass at the entrance of the University (Assembly site) which will enable them to participate in the parallel programs and other Assembly programs/sessions open to "public" as long as the capacity of the rooms allows it. Please note that no person without a letter of recommendation from his/her church will be given permission to enter the Assembly site.

If your church should be approached by a person wanting to participate in the Eighth LWF Assembly, we would be grateful if you could advise them of the procedures given above. This is to make sure that the Assembly program can proceed as smoothly as possible.

We hope that you are keeping the preparations of the Assembly in your prayers and thank you in advance for your understanding and cooperation.

With best wishes,

Yours sincerely,

Anza A. Lema
Associate General Secretary

MINUTES

LWF EXECUTIVE COMMITTEE MEETING, Geneva, July - August 1989

EXHIBIT 20.6

Original

DRAFT TIME SCHEDULE OF THE LWF EIGHTH ASSEMBLY, CURITIBA, BRAZIL, JANUARY 30 - FEBRUARY 8, 1990

! TIME !	TUESDAY January 30th	! WEDNESDAY January 31st	! THURSDAY February 1st	! FRIDAY February 2nd	! SATURDAY February 3rd	!
! 8.15 !		! MORNING	! MORNING	! MORNING	! MORNING	!
! 8.40 !	9.30 - 10.00	! PRAYERS	! PRAYERS	! PRAYERS	! PRAYERS	!
! ----- !	OPENING SERVICE:	! -----	! -----	! -----	! -----	!
! 9.00 !	ASSEMBLING	! PLENARY 4/KEYNOTE	! BIBLE STUDY	! PLENARY 8/ REPORTS	! BIBLE STUDY	!
! 10.30 !	PROCESSION	! ADDRESS(DISCUSSION)	! IN GROUPS	! FROM AS COMMITTEES	! IN GROUPS	!
! ----- !		! -----	! -----	! -----	! -----	!
! 10.00 - 12.00		! B R E A K	! B R E A K	! B R E A K	! B R E A K	!
! ----- !	THE HOLY COMMUNION	! -----	! -----	! -----	! -----	!
! 11.00 !		! PLENARY 5/GENERAL	! INTRODUCTIONS	! MEETINGS IN	! PLENARY 9	!
! : !		! SECRETARY'S REPORT	! IN 4 SECTION	! GROUPS	! INTRODUCTION OF	!
! : !		! INTRODUCING REPORT	! PLENARY	!	! THE REPORT ON	!
! : !		! OF EX.COM./FINANCE/	!	!	! STRUCTURE AND	!
! 12.30 !		! TREASURER/DISCUS.	!	!	! CONSTITUTION	!
! ----- !		! -----	! -----	! -----	! -----	!
! LUNCH		! LUNCH	! LUNCH	! LUNCH	! LUNCH	!
! ----- !		! -----	! -----	! -----	! -----	!
! 14.30 !	PLENARY 1/OPENING	! PLENARY 6/ DISC.	! MEETINGS IN	! MEETINGS IN	! PLENARY 10	!
! : !	HYMN/FORMAL OPEN.	! PRESIDENT'S AND GS	! GROUPS	! GROUPS	! DISCUSSION OF THE	!
! : !	BY PRESID./CONSTIT.	! REPORT/REFERAL TO	!	!	! REPORT ON	!
! : !	OF THE ASSEMBLY/	! RELEVANT SECTIONS	!	!	! STRUCTURE AND	!
! 16.00 !	PRESIDENT'S ADDRESS	! 1ST REPORT CRED.COM!	!	!	! CONSTITUTION	!
! ----- !		! -----	! -----	! -----	! -----	!
! B R E A K		! B R E A K	! B R E A K	! B R E A K	! B R E A K	!
! ----- !		! -----	! -----	! -----	! -----	!
! 16.30 !	PLENARY 2	! PLENARY 7	! MEETINGS IN	! HEARINGS ON REPORTS	! MEETINGS IN 4	!
! : !	GREETINGS	! INTRODUCTION TO	! GROUPS	! OF GS, DS, DOC,	! SECTION PLENARY	!
! : !	HOST CHURCH/NAT.	! BIBLE STUDY BY	!	! DCC, WS AND	!	!
! : !	LOCAL AUTHORITIES	! BIBLE STUDY LEADERS	!	! ECUMENICAL	!	!
! 17.45 !	APPOINTMENT COMMIT.	!	!	! RELATIONS	!	!
! ----- !		! -----	! -----	! -----	! -----	!
! 18.15 !	EVENING PRAYERS	! EVENING PRAYERS	! EVENING PRAYERS	! EVENING PRAYERS	! EVENING PRAYERS	!
! 18.45 !		!	!	!	!	!
! ----- !		! -----	! -----	! -----	! -----	!
! 19.00 !	D I N N E R	! D I N N E R	! D I N N E R	! D I N N E R	! D I N N E R	!
! ----- !		! -----	! -----	! -----	! -----	!
! 20.30 !	PLENARY 3	!	! SPECIAL HEARING	! SPECIAL	!	!
! : !	HOST CHURCH	! F R E E	! ON ENVIRONMENT AND	! PRESENTATION	! F R E E	!
! 22.00 !	PRESENTS ITSELF	!	! DEVELOPMENT ISSUES	!	!	!

! TIME !	SUNDAY February 4th	! MONDAY February 5th	! TUESDAY February 6th	! WEDNESDAY February 7th	! THURSDAY February 8th
! 8.15 !		! MORNING	! MORNING	! MORNING	! MORNING
! 8.40 !		! PRAYERS	! PRAYERS	! PRAYERS	! PRAYERS
! 9.00 !	10.00 - 16.00	! BIBLE STUDY	! PLEN.15/RP.NOMINAT.	! BIBLE STUDY	! PLENARY 23/2ND.RD.
! 10.30 !	FESTIVAL OF WORSHIP	! IN GROUPS	! 2ND RP. ELECT.CRED.	! IN GROUPS	! AS STATEMENT/DISC.
! ----- !	CULMINATING IN THE				
! !	HOLY COMMUNION	! B R E A K	! B R E A K	! B R E A K	! B R E A K
! 11.00 !	A DAY FOR	! PLENARY 11	! PLENARY 16	! PLENARY 19	! PLENARY 24
! : !	FELLOWSHIP WITH	! CONTINUATION OF	! FIRST READING OF	! REPORTS OF	! STATEMENT OF THE
! : !	MEMBERS OF	! DISCUSSION OF THE	! THE ASSEMBLY	! ASSEMBLY COMMITTEES	! NEW PRESIDENT
! : !	BRAZILIAN	! REPORT ON STRUCTURE	! STATEMENT AND	! (BUSINESS, POL.AND	! INTRODUCTION OF
! 12.30 !	CONGREGATIONS	! AND CONSTITUTION	! DISCUSSION	! REF.,NOMINATIONS)	! THE EX. COMMITTEE
! ----- !					
! !		! LUNCH	! LUNCH	! LUNCH	! LUNCH
! 14.30 !		! PLENARY 12	! PLENARY 17	! PLENARY 20	! PLENARY 25
! : !		! CONT. OF DISCUSSION	! ASSEMBLY STATEMENT	! ELECTION OF THE	! FINAL READING
! : !		! REPORT ON STRUCTURE	! DISCUSSION	! PRESIDENT AND THE	! OF THE ASSEMBLY
! : !		! (VOTING NEW	!	! EXECUTIVE	! STATEMENT/VOTING
! 16.00 !		! STRUCTURE)	!	! COMMITTEE	! ON THE STATEMENT
! ----- !					
! !		! B R E A K	! B R E A K	! B R E A K	! B R E A K
! 16.30 !		! PLENARY 13	! PLENARY 18/CONTIN.	! PLENARY 21	! CLOSING SERVICE
! : !		! REPORT MINUTES COM.	! OF ASSEMBLY	! REPORT OF THE	! WITH HOLY COMMUNION
! : !		! CONTINUATION OF	! STATEMENT	! ELECTIONS COMMIT.	! INSTALLATION OF
! : !		! DISCUSSION ON	! DISCUSSION IN'	! CONTINUATION OF	! NEWLY-ELECTED
! 17.45 !		! CONSTIT.AND VOTING	! SECTIONS	! ELECTIONS	! EXECUTIVE
! ----- !					! COMMITTEE
! 18.15 !		! EVENING PRAYERS	! EVENING PRAYERS	! EVENING PRAYERS	!
! 18.45 !		!	!	!	!
! 19.00 !		! D I N N E R	! D I N N E R	! D I N N E R	! D I N N E R
! 20.30 !		! PLENARY 14	! 23.00	! PLENARY 22	!
! : !	! F R E E	! CONT.DISC.ON CONST.	! NIGHT VIGIL	! UNFINISHED	!
! 22.00 !		! VOTING IF NEEDED	!	! BUSINESS OF THE AS	!

Eleonor

M Kalumiya 739 86 22

Bw
Bokira:-